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AN INTRODUCTION
TO THE
STUDY OF THE CHALDEE LANGUAGE:
COMPRISING
A GRAMMAR (BASED UPON WINER'S),
AND
AN ANALYSIS OF THE TEXT OF THE CHALDEE PORTION
OF
The Book of Daniel.

BY
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P R E F A C E .

THE CHALDEE GRAMMAR which forms the first part of this work is mainly based upon Winer's "Grammatik des Biblischen und Targumischen Chaldaismus," to which my obligations are very extensive. I have used and compared both the first edition of Winer's Grammar, which appeared in 1824, and the second, which, with considerable changes and additions, was published in 1842. In some few instances I have adhered rather to the views put forward in the first edition. The present Grammar, though shorter than Winer's, will probably be considered sufficiently extensive for the class of students for whom it is intended,—those who are already acquainted with the principles of Hebrew Grammar. Though Winer's work is the source from which my materials have been mainly derived, I have also availed myself of the assistance of other treatises on the Grammar of the Chaldee and the cognate dialects. I may mention among the works most frequently consulted—Fürst's "Lehrgebäude der Arimäischen Idiome," and the

Chaldee part of Petermann's "*Porta Linguarum Orientalium*." The references that will be found to the Hebrew Grammar of Gesenius do not express the entire of my obligations to that work; but it seemed unnecessary to multiply references to a book which is in the hands of every student of the Shemitic languages.

As the works by which I was most materially aided in the preparation of the Analysis of the Text of Daniel, I may specify, in addition to the Lexicons of Buxtorf, Gesenius, and the portion of that of Fürst which is published, the Scholia of Rosenmüller, and Hävernicks "*Commentar über das Buch Daniel*." As a reading-book, I thought that the Chaldee part of Daniel would be more acceptable to many students than extracts from the Targums; and as the differences of idiom between the Biblical Chaldee and the language of the Targums have been generally indicated in the Grammar, a student who has gone through the Chaldee portion of Daniel, with the aid of the Grammar and Analysis, will experience no difficulty in proceeding with the study of the Targums.

The fact that the Chaldee is the original language of a portion of the Scriptures would alone justify an attempt like the present to furnish a simple introduction to the study of the language. Its importance in a philological point of view, and as affording aid to the student in acquiring the other Shemitic dialects, and especially the Syriac, to which it is so intimately related, will also be



generally admitted. The value of the Targums, and particularly of those of Onkelos and Jonathan, as aids to the interpretation of the Old Testament, affords another strong motive for the study of the Chaldee. Finally, the extent to which the later Hebrew has been modified by the adoption of Chaldee forms and words, makes an acquaintance with the language necessary for those who would extend their studies to the Talmud and Rabbinical literature. The language of part, at least, of the Talmud may be considered as Chaldee, and that of the Rabbinical writers generally abounds with Chaldee forms and words.

When I commenced this work, I was not aware that any Manual of the Chaldee Language had appeared in this country; but when my work was ready for the press, there appeared in New York, and simultaneously in London, a second edition of the "Manual of the Chaldee Language," by Dr. Elias Riggs. The Grammar in the former edition was chiefly derived from the first edition of Winer's Grammar. In the new edition, Dr. Riggs, as he states, availed himself of whatever seemed to be improvements in Winer's second edition, and incorporated numerous notes of his own. The book contains a Chrestomathy and Vocabulary, and an Appendix on the Rabbinic and Samaritan dialects. I was not, however, discouraged from proceeding with my work, as the plan of it differed in many respects from that of the Manual of Dr. Riggs.

In justice to myself, it may be right to mention that

my time was necessarily much occupied with other duties during the greater part of the period in which I was engaged in the preparation of this work, so that I cannot hope that it is altogether free from such inaccuracies as are the almost necessary consequence of interrupted study.

The edition of the Hebrew Grammar of Gesenius to which references are made is the translation by Davies from the seventeenth German edition (London : S. Bagster and Sons).

The examples in the Syntax are taken almost exclusively from the Biblical Chaldee, and from Onkelos, which in the case of examples from the Pentateuch is always to be understood as the Targum referred to, unless the contrary is stated.

ERRATA.

- Page 9, line 19, for פֶּה read פֶּה .
- „ 10, note, for יִּי read יִי , יִי .
- „ 12, line 6, for half-vowel read short vowel.
- „ 16, „ 14, for קֶסֶל read קֶסֶל .
- „ 18, „ 20, for קֶסֶל read קֶסֶל .
- „ 19, „ 20, for קֶסֶל , or קֶסֶל read קֶסֶל , or קֶסֶל .
- „ 21, „ 2, for simple vocal Sheva read the more usual ֶ .
- „ 31, „ 12, for Ithpahal read Ithpahal.
- „ 109, „ 4, for usual ֶ read usual ֶ .
- „ 109, „ 85, for יִי read יִי .
- „ 115, „ 83, after 1 part. insert Pehal.
- „ 116, „ 37, for יִי read יִי .
- „ 158, „ 10, for יִי read יִי .

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CHALDEE GRAMMAR.

INTRODUCTION.

ON THE CHALDEE LANGUAGE AND LITERATURE.

THE CHALDEE LANGUAGE belongs to the Aramaic branch of the great Shemitic family of languages. The Aramaic is so designated from Aram, the ancient name of the district in which the language was native. Aram included those countries which in later times were known as Syria, Mesopotamia, and Babylonia. The name belongs to the most remote antiquity, Aram being mentioned as one of the sons of Shem in the table of nations in Genesis (x. 22). The country *Ἀραμ*, spoken of by Homer and Hesiod (Il. ii. 783 ; Theog. 301), is by many conjectured to be the same as Aram.

Besides the proofs derived from historical traditions, which trace the migrations of the Shemitic tribes from the north towards the south and west, the Aramaic dialect itself supplies evidence, in its harsh sounds and poverty of vowels, of greater antiquity than the other Shemitic dialects. We see in it an earlier phase and a more primitive condition of the language, which, under favourable circumstances as regards climate and civilization, was developed into the Hebrew and the Arabic.

The following may be mentioned as the principal characteristics of the Aramaic:—1. Its poverty of vowels, many words which are dissyllables in the Hebrew being monosyllables in the Aramaic. 2. The mode of expressing the definite article by a suffix (the emphatic or definite state). 3. The mode of expressing the genitive by a prefix ; also ܠ as the mark of the accusative. 4. The formation of a proper tense from the participle. 5. The formation of all the passives by the prefix ܢܐ, ܠܐ.

It is a question on which philologists are not agreed, whether the Chaldee, or, as it is otherwise designated, the East Aramaic, should be regarded as a distinct dialect from the Syriac, or West Aramaic. The following are the peculiarities of the Chaldee, which are generally held to amount to dialectical differences:—1. The preference in the Chaldee as compared with the Syriac for clear vowel sounds, *a*, *o*, and *i*, being employed in the former, where the duller sounds *o*, *u*, and *e*, occur in the latter. 2. The avoiding of diphthongs in the Chaldee, the simple long vowels *o* and *i* being used where the Syriac has the diphthongs *au* and *ai*; the absence, also, of otiant letters. 3. The doubling of consonants. 4. The absence of the preformative ܢ in the infinitives of the other conjugations, except Pehal. 5. The form of the 3 pers. fut. singular and plural, of which the preformative is ܢ, whereas, in the Syriac it is ܢ (Nun). By some scholars,* however, it is contended that these and other less striking deviations of the Chaldee from the Syriac cannot be recognised as dialectical distinctions; that the languages are the same, being unlike only in the pronunciation of the vowels and

* E. g. FÜRST and HUPFELD.

in the mode of writing, and that any differences which may be observed between the language of the Targums and that of the early Syriac literature are explicable from the different ideas and modes of thought of the Jewish and Syrian writers ; that in fact the Chaldee is a Jewish, and the Syriac a Christian reflex of the same Aramaic language.

The name Chaldee, the common designation of the language of the Aramaic writings of the Jews, is not properly used. Its application, doubtless, arose from a misconception of Dan. i. 4 ; but the Chaldee language, לִשׁוֹן כַּשְׁדִּים, there mentioned, is a different thing, the court language of Babylon at the time, which can be shown to have been a Medo-Persian dialect. The language of which we now speak is called אֲרָמִית, *Aramaic*, Dan. ii. 4 ; and this term, אֲרָמִית, here and where it elsewhere occurs in the Hebrew Scriptures, is rendered *συριωτι* in the Greek versions. The Talmudists apply the same term, סוּרְסִי, to the Aramaic as spoken in Palestine. Thus it appears that the terms אֲרָמִית and סוּרְסִי were regarded as interchangeable, and were employed without any reference to a distinction between the East Aramaic, or Chaldee, and the West Aramaic, or Syriac. The stress, however, which is laid upon this circumstance by those who deny the dialectical independence of the Chaldee and Syriac, is unwarrantable.

The progress of the displacement of the Hebrew language by the Aramaic in Palestine cannot now be accurately traced. The Babylonian captivity, no doubt, was a principal, though not the exclusive cause of this revolution. When the Jews returned after the captivity there was in central Palestine a mixed Aramaic and Hebrew dialect, the

Samaritan, a result of the plantation of the country by colonists of Syrian origin after the deportation of the Ten Tribes (II. Kings, xvii. 24). This must have accelerated the decline of the sacred language. When, under the Seleucidæ, Palestine formed a part of a Syrian kingdom, the Hebrew received its final blow, and yielded completely to the Aramaic, which thenceforth became the language both of conversation and writing. It is, of course, to this Aramaic language, which was at the time the popular language of the Jews or Hebrews, that the terms *ἑβραϊστί* and *ἑβραϊστὶ διάλεκτος* are applied in the New Testament.

The literature that we possess in the so-called Chaldee language consists of some portions of the canonical books of the Old Testament, namely, Ezra, ch. iv. 8, to vi. 19, and vii. 12 to 27; Daniel, ch. ii. 4, to the end of ch. vii.; and Jeremiah, ch. x. 11; and of a series of translations or paraphrases of the books of the Old Testament, composed at different periods, and exhibiting different states of the language. They are known as the Targums, so called from the Chaldee verb *תרגם*, *to translate* or *interpret*, and they were designed as expositions of the Scriptures, which became necessary when the Hebrew language ceased to be intelligible to the people.* The Talmud can scarcely be

* There are extant ten Targums on different parts of the Old Testament, three of which are on the Pentateuch, namely, the three first in the following enumeration:—1. The Targum of Onkelos. 2. The Targum of the Pseudo-Jonathan. 3. The Jerusalem Targum. 4. The Targum of Jonathan Ben Uzziel on the Prophets, in which, according to the Jewish classification, are included Joshua, Judges, I. and II. Samuel, and I. and II. Kings. 5. The Targum of Rabbi Joseph the Blind on the Hagiographa. 6. An anonymous Targum on the Books of Ruth, Esther, Ecclesiastes, the Song of Solomon, and the Lamentations of Jeremiah. 7, 8, 9. Three Targums on the Book of Esther, two of which, however, are not really dis-

spoken of as belonging to Chaldee literature. The language of the Gemaras may indeed be regarded as a very degenerate species of Chaldee; but that of the Mishna is rather a Hebrew dialect with some Chaldee forms.

Winer thus classifies the extant literature in reference to the purity of the language :—In the first class he places the Targum of Onkelos, the language of which is most free from Hebraisms; in the second class he places the Biblical Chaldee; in the third, the other Targums, except that of Onkelos. In these last we meet with many words introduced from other languages, with contractions, and new forms resembling those found in the Syriac and in Rabbinical Hebrew.

tinct. 10. A Targum on the two Books of Chronicles. These Targums together comprise the whole of the Old Testament, with the exception of the Books of Daniel, Ezra, and Nehemiah. The general opinion as to the age of Onkelos, the author of the most valuable of the paraphrases, is that he lived about the time of our Saviour. Winer, however, places him in the second century. The Targum next in value to that of Onkelos is that of Jonathan the son of Uzziel, who is placed by some in the age preceding our Saviour, but by others as late as the fourth century. There is little doubt but that the former opinion is nearer the truth. The Targum of the Pseudo-Jonathan, so called because it was for a long time ascribed to Jonathan Ben Uzziel, is perhaps only another recension of that which also forms the basis of the Jerusalem Targum.

PART I.
THE ELEMENTS.

CHAPTER I.
OF THE LETTERS, VOWELS, AND ACCENTS.

§ 1.—OF THE LETTERS.

- (1.) THE Chaldee letters are identical with the Hebrew both in form and as regards their sounds. In fact, the common square character which is used in all Hebrew manuscripts and printed books is properly Aramaic, and not Hebrew, as is proved by the earliest written monuments in both languages. At what time it superseded the older Hebrew character cannot be accurately defined. The Jewish tradition is, that the change was made by Ezra after the Captivity, and this tradition has been to a certain extent admitted by many eminent scholars. There are, however, strong reasons for concluding that the change was not sudden, but progressive, and that the use of the square character by the Jews was not completely established before the end of the first century of our era.*

* The question relating to the application of the square character to Hebrew writing belongs rather to Hebrew than to Chaldee grammar. A summary of the various opinions held by modern scholars on the subject will be found in Chap. III. of Davidson's "Treatise on Biblical Criticism."

§ 2.—OF THE VOWELS.

The vowel-points also, as well as the various diacritical (2.) signs, are the same in Chaldee as in Hebrew. The vocalization by the points is, however, less consistent and regular in the Chaldee than in the Hebrew; and for this, different reasons may be assigned. In the first place, the system of vowel-points having been contrived in reference to the Hebrew language, was not probably in all respects applicable to the Chaldee, so that no care on the part of the punctators could have prevented apparent irregularities. Secondly, the punctators were unquestionably misled in many instances by the analogy of the Hebrew: thus, when they pointed the words חֻקְמָא, אִינִישׁ, they were misled by the analogy of the corresponding Hebrew words חֻקְמָה, אִנּוּשׁ, and adopted this irregular mode of pointing instead of חֻקְמָא, אִינִישׁ, which would rightly represent the Chaldee pronunciation of the words. Again, the Masoretic vocalization was applied to the Chaldee before it had attained its ultimate perfection; and as, subsequently, less attention was paid to the text of the Chaldee parts of Scripture, and to the Targums, than to the Hebrew text, it is natural that we should discover many imperfections and irregularities in the vowel system as applied to the Chaldee. In Chaldee, contrary to the rule in Hebrew, we find long vowels in unaccented close syllables, and short vowels in open syllables. It is a result of this that the rules which hold in Hebrew as to the distinction between Qametz and Qametz-Chatuph are not applicable in Chaldee, and the true value of the sign ֿ is only to be known from the nature of the word. The employment of Qametz-Chatuph, however, is rare in the Chaldee.

§ 3.—OF THE TONE.

- (3.) In Chaldee, as in Hebrew, the general law of accentuation is, that the tone rests on the last syllable. The exceptions, where it is on the penultima, are few, and are, for the most part, as follows:—1. In nouns whose form is the same as that of the Hebrew segholates, e.g., מֶלֶךְ, עֶשֶׂט, with respect to which it is to be observed, that this segholate form is found only in Biblical Chaldee. 2. In verbal forms ending in תָּ, אָ, יָ, וְ, and in some of those ending in אָ, e.g., קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ. 3. In nouns and verbal forms with certain pronominal suffixes, that is, with the suffixes נִי, נִי, אֵי, אֵי, אֵי, אֵי, אֵי, אֵי.

- (4.) Rem.—Infinitives ending in אָ have the accent on the final syllable. The drawing back of the tone from the final syllable to the penultima takes place frequently, as in Hebrew, when a monosyllabic word, or one with the tone on the penult. follows, and in pause. The accentuation, as well as the vocalization, it should be observed, is less systematic in the Chaldee than in the Hebrew.

CHAPTER II.

CHANGES OF CONSONANTS AND VOWELS.

§ 4.—GENERAL VIEW.

- (5.) IN Chaldee, as in other languages, the formation and inflexion of words are effected partly by changes of the consonants, partly by changes of the vowels of the root-word. Thus from the root מֶלֶךְ, *to rule*, come מֶלֶךְ, *a king*; מֶלֶךְ, *king*.

kings; מַלְכוּ, a kingdom; מַמְלָךְ, to rule. We cannot in all cases explain why a particular modification of the ground form should express a particular modification of its meaning; but we can ascertain certain analogies as to the formation of derivatives, and certain types of inflexion, so that we can tell beforehand by what form of word a particular modification of the meaning of the ground form would be expressed. Besides the changes of consonants and vowels of this kind, which are, in fact, the essential characteristics of the language, there are certain changes, and deviations from the normal type, depending on principles of euphony, and connected with the laws of accentuation, syllabication, &c., and with the properties of certain letters. Of changes of this latter kind we are now treating.

§ 5.—CHANGES OF CONSONANTS.

The changes of consonants connected with euphony are,
1. *Assimilation*. 2. *Transposition*. 3. *Commuation*. 4. *Rejection*. 5. *Addition*.

Assimilation takes place—(a) when נ closing a syllable (6.) immediately precedes a consonant. Thus we have יָפֶן for יִפְּן. (b) When the ת of the preformative syllable of the passive in verbs precedes ט or ד, as אֶתְּמַר for אֶתְּמָר; אֶתְּדַבֵּר for אֶתְּדָבֵר. The same also takes place sometimes in the case of other letters; thus, אֶתְּחִיל for אֶתְּחִיל.

Rem.—Sometimes in Chaldee the contrary to assimilation occurs, as (7.) when, in place of a consonant being doubled, ג, or less frequently ד, is introduced. Thus we have אֶתְּנָה for אֶתְּנָה; גִּבְרָה for גִּבְרָה; כְּרִיסִי for כְּרִיסִי. Somewhat similarly in the later Targums י is employed. Thus we find מִיָּלִי for מִיָּלִי. This last only happens when the vowel of the syllable preceding the doubled consonant is —.

- (8.) *Transposition* is of rare occurrence. The ת of the formative syllable in Ithpehal and Ithpahal is regularly transposed when the first radical of the verb is one of the sibilants (ש, ז, ס, ז); e.g. we have for אֶתְּחַח, אֶתְּחַח.
- (9.) *Commuation* takes place chiefly among the quiescent letters, and occurs—(a) when feeble letters that quiesce in the same vowel are interchanged, as מִיָּד for מָאָד; and (b) when a quiescent letter, having before it a vowel sign that is not homogeneous, is changed into a quiescent letter homogeneous with the vowel sign, as אָקִים for אָקִים.
- (10.) *Rejection* takes place in several cases. It occurs—(a) when one of the feeble letters or liquids at the beginning of a word has no full vowel, as פָּק for נָפֶק; רֵב for יָרֵב; נִשׁ for אָנִשׁ. (b) When consonants without a full vowel are lost by contraction, as in אֶתְּשֵׁר for אֶתְּשֵׁר; תְּרִיסֵר for תְּרִיעֵסֵר; and sometimes when a consonant with a full vowel follows a half-syllable, as סֶרְתָּא for סֶרְתָּא. (c) The final ת disappears in feminine nouns ending in וֹת and יֹת. Thus we have מְלָכוֹת for מְלָכוֹת; מְשִׁירִי for מְשִׁרִית.* Similarly in the later Targums, בֵּי for בֵּית. (d) י is dropped in various forms of the verb חָיָא, and ו in the corresponding forms of חָיָא. Thus we have יָחֵא for יָחֵא; יָחֵא for יָחֵא. (e) In various forms of פָּא verbs. Thus we have מְמַר for מְמַר.
- (11.) *Addition* takes place—(a) when א (Aleph prosthetic) is prefixed to a word, of which the initial letter has no full vowel, as אֶשְׁתִּי for אֶשְׁתִּי; אֶכְסֵן for כְּסֵן (the Gr. ξένος); אֶקֶר for אֶקֶר. (b) When forms ending in a vowel take א paragogic, e.g. קֶטְלוּ for קֶטְלוּ.

* That is, if the original forms of such nouns were those in יֹת, יֹת, which, however, is not certain.

§ 6.—CHANGES OF VOWELS.

The changes of vowels, connected with euphony, in the formation and inflexion of words, are—1. *Communtation*.

2. *Transposition*. 3. *Rejection*. 4. *Addition*.

Communtation takes place—(a) when a closed syllable (12.) loses the tone, and in consequence its long vowel is changed into a short one, e. g. קָלְהִיּוֹן, from קָל, עֶקֶר, the *constr.* of עֶקֶר. (b) When on account of the pause, as in Hebrew, a short vowel becomes long. (c) When a syllable that should be sharpened by *Daghesh forte* ends with a guttural or ך, as מְכַרְךָ for מְכַרְךָ: this does not take place invariably, and with the gutturals ה and ח in particular, as in Hebrew (see Gesen., Hebr. Gramm., § 22, 1), the short vowel is retained. (d) When on account of the affinity of the *a* sound with gutturals, a final syllable closed with a guttural takes - in place of the characteristic vowel of the form, as יִשְׁלַח for יִשְׁלַח; or when a quiescent letter causes a heterogeneous vowel to be changed into one that is homogeneous, as אוֹסִיף for אוֹסִיף.

Transposition takes place—(a) in some monosyllabic (13.) verbal forms having a vowel between the two last consonants, which, on the addition of a suffix, passes to the first letter of the word, as from קָטַל, *he killed*, comes קָטַלְהוּ, *he killed him*. (b) In cases where the letter preceding a quiescent letter takes the vowel of the letter, which then quiesces in the vowel, as קוֹם for קוֹם, or is dropped.

Rejection of vowels takes place when the vowels of the (14.) final syllables of words fall away, on the words receiving an increase at the end, as עֲלָמָא, from עָלַם, קָטַלְיִין from קָטַל.

Addition or *adoption* of vowels takes place—(a) when (15.) at the beginning of a word two consonants, having no full

vowel, would follow each other immediately, in which case the former usually takes — ; but when the second consonant is a guttural with a composite Sheva, the first takes the short vowel of the *Chateph*, as in Hebrew. Thus, for לְלֵלֵל we have לֵלֵלֵל , as in Hebrew. (*b*) When a composite Sheva is changed into its corresponding half-vowel, to prevent the concurrence of two half-syllables. See Gesen., Hebr. Gramm., § 28, 3. (*c*) Sometimes in pause a half-vowel is changed into a full vowel.

PART II.

PARTS OF SPEECH, AND INFLEXION.

CHAPTER I.

OF THE PRONOUN.

§ 7.—THE PERSONAL PRONOUNS.

IN Chaldee, as in Hebrew, the personal pronouns are divided into two classes, the *separate* pronouns, which, generally speaking, express only the nominative; and the *suffix* pronouns, by which the oblique cases are expressed, and which are syllables joined to the end of verbs, nouns, and particles. The suffixes, again, are of two kinds, the suffixes of nouns, and the suffixes of verbs. We now consider only the forms of the *separate* pronouns.

§ 8.—THE SEPARATE PERSONAL PRONOUNS.

The separate pronouns, expressing the nominative case, (16.) are the following:—

<i>Singular.</i>			<i>Plural.</i>		
1,	com.	אֲנִי, אַנְתָּ,	I.	1,	com. אֲנִיכֻנָּא, אֲנִיכֻנָּא, we.
2,	com.	אַתָּה, אַתָּה,	thou.	2,	{ m. אֲנִיכֻנָּא, אֲנִיכֻנָּא, }
3,	m.	הוּא,	he.	{	f. אֲנִיכֻנָּא, אֲנִיכֻנָּא, } ye.
	f.	הִיא,	she.		{ m. הִיא, הִיא, }
				3,	{ f. הִיא, הִיא, } they.

- (17.) Rem.—The form אַנְּךָ is more frequent than אַנְּךָ . The form of the pron. of the 2 sing. in Biblical Chaldee is אַנְּךָ , for which the Masorets always substitute the Keri אַנְּךָ . וְאַנְּךָ , and וְאַנְּךָ , are peculiar to Biblical Chaldee.

§ 9.—OTHER PRONOUNS.

- (18.) The *demonstrative pronouns* are—

Singular.

m.	הוּ , הוּ ,	} <i>this, that.</i>
	הוּ , הוּ ,	
f.	היא , היא ,	
com.	הוּ , הוּ , הוּ , הוּ ,	

Plural.

com.	הוּ , הוּ , הוּ ,	<i>these, those.</i>
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- (19.) The *relative pronoun* is הוּ (or, when prefixed to words, הוּ) for both genders and numbers.
- (20.) The *interrogative pronoun* is מַה , *who*, of persons, מַה , *what*, of things. There is also another interrogative, מַה masc., מַה fem., compounded of the interrogative particle מַה , and the demonstrative הוּ , הוּ .

CHAPTER II.

OF THE VERB.

§ 10.—GENERAL VIEW.

- (21.) Verbs in the Chaldee may be divided into three classes :
—1. *Primitives*. 2. *Verbal Derivatives*, commonly called *conjugations*. Thus from קָרַב , *to be just*, comes קָרַב , *to de-*

clare just, to justify. 3. *Denominatives*, or verbs derived from nouns, as ^{לִּפְתּוֹל}לִּפְתּוֹל, *to pitch a tent*, from ^{אֹהֶל}אֹהֶל, *a tent*.

The stem-form of the verb usually consists of three letters, the first of which has vocal Sheva, or, if it be a guttural, one of the Chatephs, and the second = ; thus ^{קָטַל}קָטַל, *to kill*; ^{אָמַר}אָמַר, *to say*.

The third person singular of the Preterite is generally regarded as the stem-form of the verb; as ^{קָטַל}קָטַל, *he has killed*; ^{אָמַר}אָמַר, *he has said*. It is this form which is given in lexicons as the first person singular of the Present is given in Greek or Latin.* From this stem are formed, as in the Hebrew, according to an unvarying analogy in all verbs, the verbal derivatives, or conjugations, as they are usually designated, which express certain modifications of the significations of the ground-forms. The ground-form, or first conjugation, and the derived forms (conjugations), which usually are two in number, are designated as Pehal, Pahel, and Aphel, these names being derived from the old paradigm ^{פָּעַל}פָּעַל.

Each of these conjugations has its passive, or reflexive, characterized by the prefixed syllable ^{אִתְּ}אִתְּ. These passives, as the actives, derive their names from the Paradigm ^{פָּעַל}פָּעַל, and are Ithpehal, Ithpahal, and Ittaphal. We have thus altogether six conjugations:—

<i>Active.</i>	<i>Passive.</i>
1. Pehal, ^{קָטַל} קָטַל, <i>to kill</i> .	Ithpehal, ^{אִתְּקָטַל} אִתְּקָטַל.
2. Pahel, ^{קָטַל} קָטַל, <i>to kill many</i> .	Ithpahal, ^{אִתְּקָטַל} אִתְּקָטַל.
3. Aphel, ^{אִתְּקָטַל} אִתְּקָטַל, <i>to cause to kill</i> .	Ittaphal, ^{אִתְּקָטַל} אִתְּקָטַל.

Few verbs, it is to be observed, exhibit all these forms. Besides these conjugations, there are some others of rarer

* An exception to this must be made in the case of verbs ^{עָל}עָל and ^{עָר}עָר.

occurrence, Shaphel, Pohel, Polel, &c., which will be spoken of in § 14.

- (26.) In the first conjugation, Pehal, corresponding to the Hebrew Kal, verbs have their primary sense, which may be either transitive or intransitive. The vowel of the second letter of intransitive verbs is commonly Tsere, Chirek, or Cholem, which are sometimes written fully, at others defectively. The relation of Ithpehal to Pehal is more usually that of a passive than of a reflexive.
- (27.) The second conjugation, Pahel, corresponds to the Hebrew Pihel, and, like it, is characterized by the doubling of the middle stem letter. Its significations are similar to those of the Hebrew Pihel, thus: (a) It denotes *intensity* and *repetition*, e. g. לְהַרְגֹּל, to kill; לְהַרְגֹּל מְאֹד, to kill many, to massacre. (b) It has a causative sense, e. g. לְהַחֲכִים, to be wise; לְהַחֲכִים אֶת, to make wise. It takes the modification of *declaring* or *regarding* a person or thing to be that which the primitive expresses, as לְהַרְבֵּךְ, to lie; לְהַרְבֵּךְ אֶת, to declare one a liar, to convict of lying. (c) It has a privative sense, as לְהַסְקִיל, to remove stones. The significations of Ithpahal are the passives or reflexives of Pahel.
- (28.) The third conjugation, Aphel, is characterized by א prefixed to the stem-form, and (־) or (־) in the last syllable.* It has a causative signification, particularly in verbs of which the Pahel is not in use, e. g. לְהַלְבִּישׁ, to be clad; לְהַלְבִּישׁ אֶת, to clothe (another). It also, like Pahel, takes the modifica-

* The Pahel has been appropriately designated the *Intensive*, and the Aphel the *Extensive* form. There is a correspondence between the modifications of form and sense, the *Intensive* being derived from the ground-form by an *internal* change, the doubling of the middle stem-letter; and the *Extensive* by an *external* addition to the ground-form, the prefixed letter.—Fürst, *Lehrgeb.*, § 104.

tion of *declaring*, &c., e.g. ךָדַע , to be just; ךָדַעַת , to declare just, to acquit.

Ittaphal, the proper reflexive or passive of Aphel, (29.) is of rare occurrence. Its signification may be said to be the same as that of Ithpehal. It is to be observed that this conjugation is not found in Biblical Chaldee, its place being supplied by a conjugation corresponding to the Hebrew Hophal.

The Chaldee language, like the Hebrew, is poor in (30.) moods and tenses. The tenses are two—a *Preterite* and a *Future*; see, however, § 14. It has, besides, an *Infinitive* and *Imperative*; and the Active conjugations have two *Participles*, and the Passives one.

§ 11.—ON THE INFLEXION OF THE REGULAR VERB.

The third person of the Preterite in each conjugation (31.) may be regarded as a ground-form, from which the other forms arise, immediately or mediately, by certain changes of the vowels of the ground-form, or by the addition to it of certain letters or syllables, or by both these ways conjoined. Thus in Pehal, from the ground-form, לִפְתַּח , the Infinitive, לִפְתַּחַת , is derived by prefixing ח . The Imperative, לִפְתַּח , is the ground-form, with the vowel ֶ replaced by ִ ; and from the Imperative, again, the Future is derived, by prefixing י .

The inflexion of the tenses, as regards person, number, (32.) and gender, is effected, as in Hebrew, by the addition to the 3 masc. sing. of certain letters or syllables which are fragments of the personal pronouns. These formative particles are sometimes prefixed, sometimes affixed. The inflexion of the Preterite is effected altogether by affirmatives; that of the Future both by affirmatives and preformatives.

- (33.) From the ground-form, the Preterite (third pers. masc. sing.), the Imperative (second pers. sing.), is immediately derived in all the conjugations. In Pehal the vowel of the Preterite, \bar{a} , is replaced by the dull sound \bar{a} . In all the other conjugations, Passives as well as Actives, the Imperative is identical with the Preterite.
- (34.) The Futures (third pers. sing. masc.) are formed from the Imperatives in the Active conjugations by prefixing \bar{a} . Thus, in accordance with principles already stated, we have from the Imperative Pehal $\bar{a}k\bar{a}$, the Future $\bar{a}k\bar{a}$ (15, *a*), from the Pahel, $\bar{a}k\bar{a}$, $\bar{a}k\bar{a}$; and from the Aphel, $\bar{a}k\bar{a}$, $\bar{a}k\bar{a}$, for $\bar{a}k\bar{a}$ (10, *b*). In the Passives the Futures are the same as the Imperatives, the syllable \bar{a} being replaced by \bar{a} .
- (35.) The Infinitive Pehal is formed from the Preterite by prefixing the half-syllable \bar{a} , e.g. from $\bar{a}k\bar{a}$, $\bar{a}k\bar{a}$. In the other conjugations, both Actives and Passives, the Infinitives are formed by substituting for the final syllable of the Preterites the termination $\bar{a} \bar{a}$, e.g. Pahel Infinitive, $\bar{a}k\bar{a}$, from $\bar{a}k\bar{a}$.
- (36.) The Participles Pehal are deduced from the Preterites by a mere change of vowels, as will be seen in the Paradigm. In the other conjugations, Actives and Passives, the Participles are formed from the Preterites by prefixing \bar{a} . Except in Pahel, the first letter of the Preterite is dropped, according to the principle stated in (10, *b*), e.g. $\bar{a}k\bar{a}$ for $\bar{a}k\bar{a}$. The first, or Active Participle, has \bar{a} in its final syllable; the Passive in Pehal has \bar{a} ; in Pahel and Aphel, \bar{a} .
- (37.) The manner in which the inflexion of the tenses in respect to person, gender, and number, is effected by fragments of the personal pronouns, either as affirmatives or

preformatives, is plain, and will require no explanation for students who have examined the inflexion of the tenses in Hebrew (Gesen., *Hebr. Gramm.*, § 44, 1 ; § 47, 1, 2). It will be noticed, that in the 1 sing. Pret. the germ of the pronoun has disappeared, and the demonstrative **א** alone remains.

In the 2 sing. and 3 plur. of the Preterite a difference may be observed (38.) between the Chaldee and the Hebrew. In the Chaldee the masc. and fem. are the same in the 2 sing., but have distinct forms in the 3 plural. Precisely the reverse holds in the Hebrew. The 3 plur. fem. of the Future has the preformative **י**, and not **א** as the 2 plur. fem.; while in Hebrew the two forms are not generally distinguished. The form for the third person commencing with **י** does, however, though rarely, occur in the Hebrew, see Gesen., *Hebr. Gramm.*, § 47, 3, *Rem.* 3.

SEE PARADIGM A OF THE REGULAR VERB.

§ 12.—REMARKS ON THE PARADIGM OF THE REGULAR VERB GENERALLY.

The fact that the vowels Tsere and Chirek, whether written fully or (39.) defectively, are frequently interchanged in Chaldee, leads to variations in the verbal forms in which these vowels occur. Thus we have in the 1 sing. Pret. **קִטְלִית**, **קִטְלִי**, or **קִטְלִי**; in the 2 plur. fem. Pret., **קִטְלִינָא**, **קִטְלִינָא**, **קִטְלִינָא**, **קִטְלִינָא** / **ת**; or **קִטְלִינָא**; in Aphel, **אִקְטִיל**, **אִקְטִיל**, or **אִקְטִיל**; in the 1 Part. Pehal, **קִטְלִי**, **קִטְלִי**, **קִטְלִי**, or **קִטְלִי**; in the 2 Part., **קִטְלִי**, or **קִטְלִי**. The latter form of the 2 Part. is rare.

In the *Preterite* the 1 sing. and the 2 sing. masc. are sometimes formed (40.) as in Hebrew, the former having the termination **הִי**, the latter **הָ**, also written **הָ**. The 3 plur. masc. and fem. have sometimes the paragogic **ן**, e. g. **קִטְלִין**, **קִטְלִין**, the **ן** of the latter form being dropped. In the 3 sing. fem. and 1 sing. the vowel of the penultimate syllable is sometimes retained, e. g., **יִקְטִילָהּ**, **יִקְטִילָהּ**.

In the *Future*, in the 3 masc. sing. and plur., the preformative **י** is (41.) found in place of **א** in the Targum of the Book of Proverbs, e. g. **יִקְטִילָהּ**, **יִקְטִילָהּ**. This is the regular form in the Syriac, e. g. **ܝܩܬܝܠܗܘܢ**.

In the *Infinitive* various derivations from the regular type, as shown in (42.) the Paradigm, are found. (a) The preformative **ב**, the characteristic of

the Infinitive of *Pehal*, is found in the Infinitives of all the other conjugations, both Actives and Passives, e. g. *מְחַלְכָּא*, *מְסַחֲלָא*. (b) Such forms are found as *חֲלוּכִי*, *חֲלוּכִי*, with *י* — paragogic. (c) Infinitives are found wanting the characteristic termination *אֶתְּ*, e. g. *חֲלוּכִי*, and with the termination *אֶתְּ*, e. g. *פְּרִירָת*. This termination *אֶתְּ* always takes the place of the final syllable *אֶתְּ*, with suffixes. See (68.) (d) In Biblical Chaldee, for the termination *אֶתְּ*, *אֶתְּ* is occasionally to be met with, e. g. *חֲלוּכִי*, Dan. ii. 12.

- (43.) In the *Passive* conjugations, instead of the preformative *אֶתְּ*, we find in Biblical Chaldee frequently *חֲלוּכִי*, like the Hebrew, and in one or two places *אֶתְּ*, according to the Syriac vocalization. In the Preter. and Infin. in the later Targums the preformative is sometimes *בִּתְּ*.

§ 18.—REMARKS ON THE SEVERAL CONJUGATIONS.

- (44.) *Pehal*.—The regular form of the Preterite is *חֲלוּכִי*; but there are also forms with *Tere*, *Chirek*, and *Cholem*, instead of *Pattach*. These forms are usually found in verbs of intransitive signification. The vowels are written either fully or defectively. Examples of such verbs are *בִּתְּ*, *to be bad*; *טִיב*, *to be good*; *שָׁכַב*, *to lie down*; *חֲרוּב*, *to be dry*. These vowels are retained in inflexion, taking the place of *אֶתְּ*, e. g. *שָׁאֲלָא*, *we asked*; *חֲרוּבָא*, *they were dried up*. And even in the 3 fem. sing., where in the regular type there is commonly only the syllable divider (*אֶתְּ*), the vowel of the stem is retained, e. g. *חֲרוּבָת*.
- (45.) Verbs, middle *E* and middle *I*, generally have in the Imperative *אֶתְּ*, *אֶתְּ*, or *אֶתְּ*, e. g. *לִבֵּשׁ*, *אֶתְּ*, *לִבֵּשׁ*. In the *Future* they either retain the vowel of the Preterite, or have *אֶתְּ*, or *אֶתְּ*, e. g. *יִתְּקֶה*, and *יִתְּקֶה*, *יִלְבֵּשׁ*. It frequently happens that when a verb has two forms of the *Future*, they are distinguished in sense, e. g. *יִשְׁלֹט*, *he shall rule*; *יִשְׁלוּט*, *he is wont to rule*, from *שָׁלַט*.
- (46.) The following anomalous forms of the *Infinitive* are found in *Pehal*:—
(a) An Infinitive with *אֶתְּ*, or *אֶתְּ*, or *אֶתְּ*, for the vowel of the final syllable, e. g. *מְפָרוֹק*, *מְשָׁוֶה*; (b) one with the termination *אֶתְּ*, like the emphatic state of nouns, e. g. *מְסַפֵּדָא*; (c) one like the Hebrew, i. e. of the form *חֲלוּכִי*. This form sometimes has the paragogic *אֶתְּ*, e. g. *חֲלוּכִי*.
- (47.) *Ithpehal*.—The vowel of the last syllable of the Preterite, Imperative, and Future, in the Paradigm, is *אֶתְּ*, in place of which we meet occasionally with *אֶתְּ* (*אֶתְּ*), or *אֶתְּ* (*אֶתְּ*).

Pahel.—The 1 sing. Future has sometimes under the preformative מ, (48.) מִבְּסֵר , instead of ~~simple vocal Shewa~~, e. g. מִבְּסֵר . It is even found with the full vowel י, e. g. מִיבְּסֵר , Deut. xxxii. 1 (Jon.).

Ithpahal.—The vowel of the final syllable in the Preterite is sometimes (49.) ִי , or ֵי . The 3 sing. fem. Pret., and 1 sing., sometimes have the forms אִתְּקַפְּלִית , אִתְּקַפְּלִית , instead of those in the Paradigm. A participle of the form מְקַיֵּץ , like the Hebrew Puhah, occurs in a few places.

Aphel.—In Biblical Chaldee, ח sometimes takes the place of the preformative מ, e. g. in the Preterite, חֲרַבְּוּ , Ezr. v. 12; חֲכַרְּוּ , Dan. v. 29, for מַחְרַבְּוּ , מַחְכַּרְּוּ . Even in the Future and Participles this ח is retained between the preformative and the verbal form, where מ, the characteristic of the conjugation, does not appear, being lost by contraction, e. g. יִחְשַׁפֵּל , Dan. vii. 24; מְחַקְּרֵינִי , Ezr. vi. 10.

Instead of Aphel, the Hebrew conjugation Hiphil is occasionally to (51.) be met with in Biblical Chaldee, e. g. חִדְּסֵנִי , Dan. vii. 25.

Ittaphal.—This conjugation is rarely used. In its place Hophal is (52.) always employed in Biblical Chaldee, e. g. חִנְדָּתָא , *he was cast down*, Dan. v. 20, from נָחַת .

§ 14.—PERSONAL INFLEXION OF THE PARTICIPLES.

The Participles of all the conjugations are used, as in (53.) Hebrew, with the separate pronouns of 1 and 2 pers., to express present action or passion, e. g. אֲנִי מַקְטֵל , *I kill*. The want of a present tense in the Chaldee is further supplied by means of the Participles; for they are blended with the pronouns, so as to make one word, and thus give rise to a species of present tense. The following is the personal flexion of the Participles *Pahal* :—

1 PART.

<i>Singular.</i>		<i>Plural.</i>	
1,	m. מַקְטֵלָא	1,	m. מַקְטֵלֵינוּ
	f. מַקְטֵלָאָא		f. מַקְטֵלָנוּ
2,	m. מַקְטֵלָת	2,	m. מַקְטֵלֵיתוּן
	f. מַקְטֵלָתֵי		f. מַקְטֵלָתוּן

2 PART.

<i>Singular.</i>		<i>Plural.</i>	
1,	$\left\{ \begin{array}{l} \text{m. } \text{קָטִילָנָא} \\ \text{f. } \text{קָטִילָנָא} \end{array} \right.$	1,	$\left\{ \begin{array}{l} \text{m. } \text{קָטִילִין} \\ \text{f. } \text{קָטִילִין} \end{array} \right.$
2,	$\left\{ \begin{array}{l} \text{m. } \text{קָטִילָת} \\ \text{f. } \text{קָטִילָתִי} \end{array} \right.$	2,	$\left\{ \begin{array}{l} \text{m. } \text{קָטִילִיתֹון} \\ \text{f. } \text{קָטִילִיתֹון} \end{array} \right.$

This present tense possesses the advantage of having distinct forms for the masc. and fem. genders even in the 1 pers. In the Hebrew there is no similar personal flexion of the Participles.

- (54.) In Biblical Chaldee the 2 Part. Pehal has a regular inflexion by means of the affirmatives of the Preterite, and thus gives rise to a Passive Preterite supplying the place of the Preterite Ithpehal, e. g. **הִקְלִי־תָא**, Dan. v. 27, **בְּרִיסָתָא**, v. 28. The passive signification of these forms shows that they are not forms of the Preterite Pehal in ' , as might at first sight be supposed. Moreover, the usual forms of the Preterites of the same verbs are found with an active sense. The following is the tense Pehil, thus formed:—

<i>Singular.</i>		<i>Plural.</i>	
3,	$\left\{ \begin{array}{l} \text{m. } \text{קָטִיל} \\ \text{f. } \text{קָטִילָת} \end{array} \right.$	3,	$\left\{ \begin{array}{l} \text{m. } \text{קָטִילוּ} \\ \text{f. } \text{קָטִילָא} \end{array} \right.$
2,	$\text{c. } \text{קָטִילָת}$	2,	$\left\{ \begin{array}{l} \text{m. } \text{קָטִילִיתֹון} \\ \text{f. } \text{קָטִילִיתֹון} \end{array} \right.$
1,	$\text{c. } \text{קָטִילָת}$	1,	$\text{c. } \text{קָטִילָנָא}$

§ 15.—UNUSUAL CONJUGATIONS, AND QUADRILITERAL VERBS.

As in Hebrew the unusual conjugations are related to Pihel and Hiphil (see Gesen., Hebr. Gramm. § 54), so those in Chaldee are analogous to Pahel and Aphel, some being

characterized by the repetition of one or more of the stem-letters, or by the insertion of a long vowel, and others by the addition of prefix letters or syllables.

The following are the conjugations analogous to *Pahel*, (55.) and which are similarly inflected :—

1. *Pohel*, with its passive *Ithpohal*.—This form is usual in verbs, עָ, taking the place of *Pahel* and *Ithpahal*. Examples are, מְסֻבִּלִין, Ezr. vi. 3, from סָבַל; אֲשֵׁתוֹמָם, Dan. iv. 19 (16), from שָׁמָם.

2. *Polel*, and its passive, *Ithpolal*.—This form is usual in verbs עָ, taking the place of *Pahel* and *Ithpahal*, e.g. רִימָם, and אֲתִרִימָם, from רִים.

3. *Palpel*, with its passive, *Ithpalpal*, formed from verbs עָ and עָ, by doubling both the first and last radicals, e.g. גָּלַגַּל, from גָּלַל; דִּקְדָּק, from דִּיק.

Analogous to *Aphel* is *Shaphel*, with its passive, *Ishtha-phal*, e.g. שָׁכַלַל, Ezr. v. 11, and אֲשֵׁתִכַּלַּל, Ezr. iv. 13. Other irregular conjugations, such as *Saphel* and *Taphel*, are to be met with. Verbs of these forms, however, ought sometimes to be rather regarded as quadriliteral stems than accounted for by a variety of conjugation.

Quadriliteral Verbs are more common in Chaldee than in (57.) Hebrew. They usually have the form of *Pahel*. Examples are, נִרְדַּם, to break; פִּרְגַּק, to delight; תִּרְגַּם, to interpret, if this last be not a conjugation *Taphel*; see (56). Quadriliterals are sometimes verbs adopted from other languages, e.g. קִטְרַג, Syriac ܩܬܪܓ, from the Greek κατηγορεῖν.

The verb שִׁיזִיב, or שִׁיזִיב, to set free, which occurs repeatedly in Dan. (58.) and is also found in the Targums, is regarded by Winer as a kind of *Pahel*, the long vowel of the first syllable compensating for the omission of *Dagh*. *Forte* in the second stem-letter.

§ 16.—ON THE SUFFIXES OF VERBS.

- (59.) The following are the *suffix* pronouns appended to the verb, and expressing the accusative of the personal pronouns:—

<i>Singular.</i>			<i>Plural.</i>		
1,	c.	אֲנִי, אַתָּה, אַתָּה, <i>me.</i>	1,	c.	אֲנִי, אַתָּה, אַתָּה, <i>us.</i>
2,	{	{ m. אַתָּה, אַתָּה } f. אַתָּה, אַתָּה } <i>thee.</i>	2,	{	{ m. אַתָּה, אַתָּה } f. אַתָּה, אַתָּה } <i>you.</i>
3,	{	{ m. אַתָּה, אַתָּה } f. אַתָּה, אַתָּה } <i>him.</i>	3,	{	{ m. אַתָּה, אַתָּה } f. אַתָּה, אַתָּה } <i>them.</i>

The relation of these syllables to the personal pronouns is, for the most part, sufficiently obvious. The suffixes of 2 sing. and plur. point to an older form of the pronoun, with כ in place of ת, אָ for אַתָּה, &c. The suffix of 3 fem. sing. is to be referred to a feminine אַתָּה of אַתָּה.

- (60.) The variety in form of these suffixes is connected with the various forms of the verb to which they are applied. The suffixes may be divided into two classes—those beginning with a vowel, and those beginning with a consonant. Generally speaking, the suffixes beginning with a vowel are applied to verbal forms ending with a consonant; and the suffixes beginning with a consonant to verbal forms ending with a vowel, e.g. אַתָּה אַתָּה, *thou hast killed them*; אַתָּה אַתָּה, *they have killed them*. In the case of the Imperatives and Participles, however, this rule does not hold, as they generally take the suffixes of 1 sing. and 1 plur. without a union vowel, e.g. אַתָּה, *kill me*; אַתָּה, *kill us*. The 3 fem. sing. Preter. also takes commonly the suffixes of 3 plur., אַתָּה, and אַתָּה, without the union vowel, e.g. אַתָּה, *it swallowed them*.

§ 17.—THE VERB WITH SUFFIXES.

The verbal forms, when connected with the suffixes, undergo certain changes, affecting principally the vowels of the forms.

(a) Thus, in the *Preterite*, the 3 sing. masc., קָטַל, and (61.) the 3 sing. fem., קָטְלָה, take respectively the forms קָטַל, קָטְלָה, before suffixes which have a union-vowel. Before the suffixes כֹּן, כֵּן, they remain unchanged.

(b) The 2 sing. fem. sometimes takes the form קָטְלָתִי.

(c) The 1 sing. takes the form קָטַלְתִּי, and in one or two places the form קָטְלָתִי.

(d) The 3 plur. masc. becomes קָטַלוּ, and before the suffixes כֹּן, כֵּן, קָטְלוּן (קָטַלְוּ, with ן paragogic, see (40)). The 3 plur. fem. קָטַלְתֵּן becomes קָטַלְתֵּן.

(e) The 2 plur. masc. becomes קָטַלְתֶּם before suffixes beginning with ן.

(f) The 1 plur. קָטַלְנָא becomes קָטַלְנָה, e.g. קָטַלְנָהּ, *we killed him*; but with suff. of 2 fem. sing. ׁ, קָטַלְנָהּ.

It may be useful to exhibit together the forms of the (62.) *Preterite*, as they appear modified in connexion with suffixes:—

<i>Singular.</i>			<i>Plural.</i>		
3, m.	קָטַל	(קָטַל)	3, m.	קָטַלוּ	(קָטַלוּ)
3, f.	קָטְלָה	(קָטְלָה)	3, f.	קָטַלְתֵּן	
2, m.	קָטַלְתָּ		2, m.	קָטַלְתֶּם	(קָטַלְתֶּם)
2, f.	קָטַלְתְּ	(קָטַלְתְּ)			
1, c.	קָטַלְתִּי	(קָטַלְתִּי)	1, c.	קָטַלְנָה	(קָטַלְנָה)

The forms of the *Imperative* undergo no change, except (63.)

that the final **ס** of the 2 plur. fem. falls away; so that we have for **קִטְלָנָּה, קִטְלָנָּה**.

- (64.) In the *Future*, before suffixes, in those forms which end with a stem-letter, **־** becomes vocal Sheva.
- (65.) The *Infinitive* undergoes no change before grave suffixes, e. g. **מִקְטִלְהוֹן, מִקְטִלְכֶּן**; with the light suffixes it takes the forms **מִקְטִל, מִקְטִלִּי**. As in Hebrew, it may also take the nominal suffixes, e. g. **מִקְטִלְהוֹן, מִקְטִלִּי**.
- (66.) *Participles* can take both the verbal and nominal suffixes. The vowel changes will be the same as those in nouns of the same form.
- (67.) In *Pahel* and *Aphel*, in all forms which end with the third stem-letter, the **־** of the second stem-letter is changed into vocal Sheva. The terminations of the 2 sing. fem., of the 2 plur. masc., and of the 1 plur. of the Preterite, are modified in the same manner as in *Pehel*.
- (68.) The *Passive* conjugations do not take suffixes, except the *Infinitives*. With suffixes the termination of the Infinitives **־ָ** is changed to **ִי**, e. g. **בְּאֵתְרֵמוֹתֵיהֶן**, in *their being raised*. This takes place in *Pahel* and *Aphel* as well as in the Passives. It was mentioned in (42) that this form of the Infinitive sometimes is found without suffixes. The Infinitive with suffixes, especially those of 3 masc., sometimes has no characteristic termination, e. g. **אוֹבְדֵיהֶן**, Deut. vii. 10.
- (69.) The suffixed forms are strengthened in Chaldee, as in Hebrew, by the insertion of **נ** (*Nun epenthetic*, or rather *Nun demonstrative*; see Gesen., Hebr. Gramm., § 57, 4) between the verbal form and the suffix, e. g. **יִקְטִלְנָּה, יִקְטִלְנָּה**. Sometimes a whole syllable **נָ** is inserted, e. g. **יִדְּוִלְנָּה**, Dan. iv. 2. The *epenthetic* **נ** is rarely found with the Preterite. In the Targum of Proverbs an *epenthetic* **י** appears, e. g. **רָשָׁעֵיךָ**. In this case, however, the **י** may be a part of a different form of the suffix.

SEE PARADIGM B OF THE REGULAR VERB WITH SUFFIXES.

§ 18.—OF IRREGULAR VERBS IN GENERAL.

It is implied in what has been said that in the deriva- (70.)
tion from the ground-form of the different conjugations,
and in the inflexion of verbs generally, there is the same
analogy throughout; but modifications will be caused by
the repetition in the stem of one of the radical letters, e. g.
קקך, and the peculiar properties of certain letters will also
give rise to deviations from the normal type in verbs in
which these letters occur. Verbs thus affected (irregular
verbs) may be classified as:—(1) Those of which one of the
stem-letters is a guttural (*guttural verbs*). (2) Those which
in inflexion lose one of the stem-letters by assimilation or
contraction, as קקך, ננך (*contracted verbs*). (3) Those of
which one of the stem-letters is one of the feeble letters
אחוי (*feeble verbs*).

§ 19.—GUTTURAL VERBS.

The influence of the guttural letters אהחע, and of ר,
on the vowels and on syllabication being the same in Chal-
dee as in Hebrew, the application of the common rules as
to these letters in the latter language will indicate the de-
viations from the regular paradigm in the inflexion of gut-
tural verbs in the Chaldee, so that little more will be ne-
cessary than to specify a few of the principal forms.

Verbs Pe Guttural.

*Pe*hal, Pret. עבר, 3 f. עברת, 2 m. עברת, 1 c. עברת, (71.)
3 m. plur. עברו and עברו, &c.; Inf. מעבר, מהער: Imp.
2 m. עבר, or עבר, 2 f. עברי, or עברי, 2 m. plur. עברו,

or עָבְדוּ, 2 m. עָרַק, 2 m. plur. עָרְקוּ, 2 m. אָכַל, 2 f. אָכְלוּ, 2 m. plur. אָמְרוּ; Fut. 3 m. יַעֲבֹד, or יַעֲבִיד, 3 m. plur. יַעֲבִידוּ, 3 f. plur. יַעֲבִידוּ, 3 m. עָרַק, 1 plur. נָעַרְק; 1 Part. עֹבֵד; 2 Part. עֹבֵד.—*Ithpehal*, אֲתַעֲבִיד, and אֲתַעֲבִיד.—*Pahel*, Pret. עָבַד; Fut. 3. m. יַעֲבֹד.—*Ithpehal*, אֲתַעֲבִיד.—*Aphel*, Pret. אָעָבַר, אָעָרַב, אָחָרַב; Inf. אֲחַזְרָה; Fut. יִחְזֹר, יִחְלִיף; Part. מִחְזֹר, מִחְלִים.

Verbs Ayin Guttural.

- (72.) *Pehal*.—Pret. טָעַן, 3 f. טָעַנְתָּ, or טָעַנְתָּ, 1 sing. נִחַתְנָא, 3 m. plur. טָעְנוּ, or טָעְנוּ, 1 plur. נִחַתְנָא; Inf. מְבַחֵן; Imp. 2 m. בָּחַן, בָּחַן; Fut. 3 m. יִבְחֹן, or יִבְחֹן, יִבְחֹן.—*Ithpehal*, Pret. אֲתַבְחֵן, אֲתַבְחֵן, 3 m. plur. יִבְחֹן, and אֲתַלְעֵבוּ.—*Pahel*, Pret. בָּרַךְ, סָאֵב, חָרַשׁ, גָּעַר, אֲטַעֲנָה; Fut. 3 f. sing. אֲטַעֲנָה.

Verbs Lamedh Guttural.

- (73.) *Pehal*, Pret. שָׁלַח; 3 f. שָׁלַחְתָּ, אָמַרְתָּ; 1 sing. שָׁמַעְתָּ, שָׁמַעְתָּ; Imp. 2 m. שָׁכַח; 2 f. שָׁכַחְתָּ; Fut. 3 m. יִשְׁכַּח, יִשְׁכַּח, יִשְׁכַּח; 1 Part. שָׁכַח, שָׁמַע; 2 Part. שָׁכַח.—*Ithpehal*, Pret. אֲשַׁכַּח; 3 f. אֲשַׁכַּחְתָּ.—*Pahel*, Pret. שָׁכַח, 3 f. שָׁכַחְתָּ; Fut. 3 m. יִשְׁכַּח.—*Aphel*, Pret. אֲשַׁכַּח, אֲשַׁכַּח, 1 c. אֲשַׁכַּחְתָּ.

- (74.) 1. We may observe the varying use of the forms designated by grammarians the *hard* and *soft* combinations (see Gesen., Hebr. Gramm., § 22, 4; § 62, 2), e.g. יַעֲבִיד, יַעֲבִיד, יַעֲבִיד, יַעֲבִיד.

2. In verbs פָּא, in *Ithpehal*, the פ having no full vowel, often falls away, and the ת of the prefixed syllable אֲת then takes *Dag. forte*, e.g. אֲתַחֲזֹר for אֲתַחֲזֹר.

3. The form of 3 fem. sing. of the Preter. of verbs Lamedh Guttural is remarkable, שָׁלַחְתָּ, and not שָׁלַחְתָּ. When ר is the third radical, for tho

combination $\text{—} \text{—}$, we have $\text{—} \text{—}$, e.g. אֶמְצֶרֶת . A similar form of the 1 sing., וְשִׁפְרֹת , occurs, Dan. ii. 25.

4. Where the first radical in the regular verb would have simple Sheva vocal, in Pe guttural verbs it will have one of the composite Shevas, and most commonly (—). Verbs נָם take (—) in the *Imper. Pehal*, e.g. אֶמְצֶר ; and verbs פֹּה in the *Infin. Pehal*, e.g. מְחַזְּקִים .

5. In verbs Lamedh guttural we see that Pattach sometimes takes the place of the regular vowel of the third radical, and that sometimes the regular vowel remains, and the guttural takes Pattach *furtive*, e.g. וְשִׁפְרֹת , וְשִׁפְרֹת , וְשִׁפְרֹת .

§ 20.—CONTRACTED VERBS נִן

PARADIGM C.

The irregularities of verbs of this class are caused by the weakness of the letter נ , and are, as might be expected, nearly the same as those of the same class in Hebrew. They are as follows :—

1. In the *Imp. Pehal*, the *Nun*, which would take (75.) Sheva, is lost, e.g. $\text{קֶזֶ$, for קֶזֶנֶ .

2. *Nun* at the end of a syllable, after a preformative, is (76.) assimilated to the following stem-letter, e.g. קֶזֶנֶ , for קֶזֶנֶנֶ ; קֶזֶנֶ for קֶזֶנֶנֶ .

3. We find commonly in some forms a different characteristic vowel from that in the regular verb, e.g. in the Fut., קֶזֶנֶ , or קֶזֶנֶ , for קֶזֶנֶ ; in *Aphel*, קֶזֶנֶנֶ for קֶזֶנֶנֶ .

In Hebrew the *Nun* is regularly retained in verbs which (78.) have a guttural for their second stem-letter; but the same thing does not invariably hold in the Chaldee: thus we have from נָחַת , *Aphel*, אֶנְחִית , and not אֶנְחִית . On the other hand, in verbs in which the second stem-letter is not a guttural, the *Nun* is not *invariably* assimilated, especially in Biblical Chaldee: thus we have from נָתַן , נָתַן and נָתַן , and not נָתַן and נָתַן . This is the more easily accounted

for, as it is not unusual in Chaldee to find Daghesth forte resolved into *Nun*, see (7), e. g. עֲנִיָּא for עֲנִיָּא. We find forms, but only in the Venice Polyglot, in which the *Nun* is compensated for by a long vowel, instead of its being assimilated to the following consonant, e. g. מִיָּסַב, and מִיָּסַק, Infinitives *Pehal*, from מִסַּב, and מִסַּק.

In Dan. ii. 16, we find the singular form יִכְתֹּב for יִכְתֹּב, from יִכְתֹּב, — taking the place of —, the usual vowel of the *Fut.* of this verb.

§ 21.—CONTRACTED VERBS עֲ.

PARADIGM D.

The following are the chief irregularities of these verbs :—

- (79.) 1. The stem by contraction becomes monosyllabic, and has the vowel which the *second* stem-letter would take in the full form, e. g. קִי for קִיקִי. In the *Participles*, and in *Pahal*, the contraction does not take place. (a) In some of the forms so contracted no trace remains of the dropped stem-letter, e. g. in the Pret. 3 masc. sing., 2 masc. sing., 2 fem. sing., 2 masc. plur., 2 fem. plur., 1 com. plur.; in the Imper. 2 masc. sing., 2 fem. plur. In these cases there is either no affirmative, or one beginning with a consonant. (b) In other forms the lost letter is compensated for by Daghesth in the *second* radical. This takes place in those forms of the Preter. and Imper. *Pehal*, of which the affirmatives begin with a vowel. (c) In other forms again the dropped letter is compensated for by Daghesth in the *first* stem-letter. This, as will be seen by inspection of the Paradigm, takes place in the Infin. and Fut. *Pehal*, and in *Aphel* throughout. (d) Sometimes the reduplication is thrown back upon the ׀ of the preformative in *Ithpehal*,

e. g. אֶהְיֶה, אֶהְיֶה, but we find also the *Ithpehal* regularly formed, e. g. אֶתְנַזֵּז.

Rem. 1.—It will be observed that these irregularities are not in all respects analogous to those of the same class of verbs in Hebrew. In the Hebrew the contraction is for the most part indicated by a Daghes in the *second* stem-letter, whereas in Chaldee, in many cases, it is the *first* radical which is doubled. The Chaldee mode of inflexion, however, is sometimes found in Hebrew, see Gesen., Hebr. Gramm., § 66, 5.

Rem. 2.—In the Chaldee there is nothing similar to the inserted vowel (see Gesen., Hebr. Gramm., § 66, 4) by which in certain forms of Hebr. עֵ verbs the Daghes of the final radical is rendered audible.

2. The conjugations *Pahel* and *Ithpahel* when they occur (80.) are regular. Instead of these, however, *Palpel* and *Ithpalpal*, or *Pohal* and *Ithpohal*, are commonly employed, e. g. אֶשְׁתַּחֲוֶה, אֶשְׁתַּחֲוֶה, אֶשְׁתַּחֲוֶה (Fut.), אֶשְׁתַּחֲוֶה.

3. The Participles *Pehal* are usually formed regularly, (81.) as in the Paradigm. The forms קִי of 1 Part. and קִי of 2 Part., however, are found. Such forms as קִי, קִי should, perhaps, be referred to verbs עֵ.

In the form חֲנַעַל, Dan. ii. 25, Pret. Aphel, from עָלַל, the *Nun* represents the Daghes of the first stem-letter, see (7).

§ 22.—FEEBLE VERBS פִּי

PARADIGM E.

Verbs פִּי in Chaldee, as in Hebrew, are divided into three classes:—(1) Those which are properly פִּי, or of which the first radical was originally פִּי. (2) Those properly פִּי. (3) Those in which the פִּי does not quiesce in פִּי or פִּי, but is assimilated as פִּי in פִּי verbs.

Verbs originally פִּי.

Verbs originally פִּי are more numerous than those of (82.)

the other classes. Their irregularities are as follows:—

(a) In the Imper. *Pehal* the first radical is dropped, and the resulting monosyllabic form usually has the vowel ֿ , e. g. דַּע , הֵב , from דָּע , יָהֵב (10, a). In the Fut. *Pehal* the ׳ of the stem quiesces in ֿ , and often falls away, e. g. יִלְד , יָלַד .

(c) In *Aphel* the original ׳ appears, and changes the characteristic vowel into the homogeneous Cholem, in which it quiesces, e. g. הוֹדַע , אוֹלַד for הוֹדִיעַ , אוֹלִיד . Fut. יוֹסֵף for יוֹסֵף .

- (83.) *Pahel* and *Ithpahel* are for the most part regular. Such forms as יִלְד , אֶתְיִלְד for יָלַד , אֶתְיָלַד , in which the original ׳ appears, are sometimes to be met with. *Ithpehal*, likewise, is usually regular. In *Aphel* the characteristic ה (for א) is frequently retained after the preformatives in the Fut. and Participles: see (50). Examples are יִהְיֶה for יִהְיֶה , יִהְיֶה for יִהְיֶה .

Verbs originally ׳.

- (84.) In verbs properly פִּי in the Fut. *Pehal* the ׳ quiesces in ֿ , which is the more usual form, or in ֿ , e. g. יִטַּב , יִיטַב , but also יִטַּב . In *Aphel* the ׳ usually quiesces in ֿ , e. g. יִיטַב , יִיטַב . The ׳ , however, is sometimes retained as a consonant, e. g. יִיטַב .

Rem.—From such examples of double forms as יִטַּב , יִיטַב , given above, it may be seen that the distinct modes of inflexion of the two classes of פִּי verbs are not always observed. In *Aphel* in particular this interchange is common, and in many instances we find side by side both forms from the same verb.

§ 28.—CONTRACTED פִּי VERBS.

- (85.) In the third class of פִּי verbs, the ׳ does not quiesce in a long vowel, but is assimilated as ג . This assimilation

takes place in the Infin. and Fut. *Pehal*, and throughout in *Aphel*. Thus יָדַע, Infin. *Pehal*, מִדַּע; יָצַע, Preter. *Aphel* (*Hiphil*), הִצִּיעַ; יָקַף, Preter. *Aphel*, אֶקֶף. Sometimes after the contraction the Daghes is resolved by ג, e.g. יָצַב, Infin. *Aphel*, אֶנְצָבָה. It sometimes happens that we find in the same verb both modes of inflexion, e.g. מִיתַב, יִיתַב, and יִתַּב, מִתַּב, from יָתַב; יִדַּע, and יִדַּע, or יִנְדַּע, from יָדַע.

§ 24.—FEEBLE VERBS נב.

Verbs נב properly belong to the class of guttural verbs; but in certain verbs and forms the נ loses its consonant power, and quiesces in a long vowel.

(a) In some verbs, e.g. אָמַר, to say; אָכַל, to eat; אָתַה, (86.) to come; אָבַד, to perish; אָזַל, to go; the נ in the Infin. and Fut. *Pehal* quiesces in א, e.g. יֹאמַר, יֹאבַד, מֹאכַל, and sometimes is changed into י, which likewise quiesces, e.g. מִיכַל, יִיכֹל. Throughout *Aphel* the נ in these verbs is changed into ו, e.g. Preter. אוֹכַל, אוֹבַד, and הוֹכַד (an exception is אוֹכַל, from אָכַל); Fut. הוֹכִיד. The Hophal הוֹכִיד occurs Dan. vii. 11.

(b) Three verbs, אָבַד, to perish; אָלַף, to learn; אָסָא, to heal, exhibit in the Fut. and Participles *Pahel* a contracted form in which the נ usually falls away, e.g. תִּאֲלִיף, or תִּלְיִף, for תִּאֲלִיף; מִאֲסִי for מִאָּסִי. The 2 Part. *Aphel* of אָמַן, מְהִימֵן, occurs Dan. ii. 45.

(c) In some verbs, in *Ithpehal* and *Ithpahal*, the נ falls away, and is compensated for by Daghes in the ת of the preformative, e.g. אֶתְאַשֵּׁד for אֶתְנַשֵּׁד; אֶתְאַנֵּר for אֶתְנַנֵּר.

Rem.—The identity of the forms of verbs נב in several cases with those of verbs נב, or נב, should be observed.

§ 25.—FEEBLE VERBS $\dot{\text{ע}}$ AND $\dot{\text{פ}}$.

PARADIGM F.

The relation between verbs $\dot{\text{ע}}$ and $\dot{\text{פ}}$ is more intimate in the Chaldee than in the Hebrew, and there is a greater interchange of forms. The inflexion of this class of verbs is also easier and simpler in the Chaldee than in the Hebrew. The following are the chief peculiarities:—

- (87.) In *Pehal*, with the exception of the 1 Part., and in *Aphel*, the stem is always monosyllabic, e. g. קם , סיב , אקים . The preformatives of the Fut. and Infin. of both conjugations usually take — (— in the 1 sing. of the Futures, and in the Infin. *Aphel* on account of the ס); however, in the later Targums we find — , or — (—), e. g. such forms as אמיתוב , יחיוב , אמיות .
- (88.) In the conjugation *Ithpehal* in this class of verbs, the ת of the preformative is doubled, and the monosyllabic stem takes — , e. g. אתקם , but sometimes also — , e. g. אתקים , which latter is the regular Syriac form, e. g. ܐܬܬܩܡܝܢ .
- (89.) In many verbs, in place of the conjugations *Fahel* and *Ithpahel*, we have *Fohel*, or *Palpel*, and their Passives. In other cases the flexion is regular, ' however always appearing as the middle stem-letter, e. g. אתקים , קים . Examples of *Fohel* and *Palpel* are רום , Fut. ירום ; טמשים , Inf. טמטמה , from רים and טום .
- (90.) In some instances the *Aphel* is found formed as in verbs פי , e. g. אוקים , אודיקו ; in others as in verbs עע , e. g. אטיף . The 1 Part. has in a few instances the form מתויב ; and in Biblical Chaldee we find in one place מקקים , Dan. ii. 21.

Rem.—Verbs in which the middle stem-letter is *moveable* are, as far as regards this letter, perfectly regular. If the verb be also לִי, or לִי, the *l* is always moveable. When two verbs are found having the same stem-letters, one being a quiescent verb, and the other with *l* moveable, they are usually entirely distinct in signification, e. g. שָׁנָה, *to sink*; שָׁנָה, *to germinate*. Sometimes there is an interchange of forms, as from לָנַח, Pret. *Pahal* נָח, but with suffix לָנַחְתָּ.

§ 26.—VERBS לִי.

PARADIGM G.

Verbs לִי in Chaldee embrace not only verbs properly לִי, but also verbs corresponding to the Hebrew verbs לִי, which latter class again comprehends verbs לִי and לִי, or verbs of which the third stem-letter was originally *l* or *l*. The anomalies of these verbs arise from the *l* quiescing in a long vowel, *l* or *l*, or being represented by *l*, which likewise generally, though not always, quiesces in a long vowel, *l* or *l*, or falling away altogether. In the following more particular statement of the peculiarities of this class of verbs, we shall for clearness consider separately the cases where the last radical is, and is not, the last letter of the form.

1. In the forms which end with the third radical, either (91.) the *l* remains, as in the ground-form, or it is represented by *l*. In the Preterites of the derived conjugations *l* takes the place of *l*. In all the Imperatives (2 masc. sing.), the third radical is generally *l*. In the Infin. *Pahal*, and in the Futures and Participles, we find forms both in *l* and *l*, the forms in *l* being more common in *Pahal*, those in *l* in the other conjugations. Where *l* remains, it quiesces in *l* or *l*, in *l* in the Preter., and sometimes in the Infin. *Pahal*, in *l* in all the other forms. The final *l* quiesces in *l* or *l*, except in the Passive Participles of *Pahal* and *Aphel*;

in the Preterites and Imperatives we find forms both in ' and ' ; in the Futures and Participles (except the 2 Part. *Pehal*) the final ' quiesces in . In the Passive Participles of *Pahel* and *Aphel* the ' is moveable, e. g. מְנִלִּי, מְנִלִּי.

- (92.) 2. With respect to the forms corresponding to those of the regular verb, in which the third radical is *not* the final letter.

Before the affirmative תִּֿ of the 3 fem. sing. Preter. *Pehal*, in the 3 masc. plur. Preter., and the 2 masc. plur. Imper., in the forms of the Fut. in יִֿ and יִֿ, the א is lost, e. g. גָּלִי, גָּלִי, תִּגְלִין, יִגְלִין. In some forms, e. g. the 3 fem. plur. Preter. *Pehal*, in several of the Infinitives, and in 2 fem. plur. Imper. *Pehal*, it remains, but is not heard, e. g. גָּלְאָה, גָּלְאָה, גָּלְאָה. The א is changed—(a) into ' *quiescent* before the affirmatives of the 1 and 2 sing. and plur. of the Preterites, as well as in the 3 masc. plur., e. g. גָּלִיתִי, גָּלִיתֶם, גָּלִיתָ, גָּלִיתָ; (b) into ' *moveable* before the affirmatives of the 3 fem. sing. and plur. of the Preterites of the other conjugations, except *Pehal* (in some of these forms it is doubled), before the affirmative יִֿ in all the Futures, e. g. אֶגְלִי, אֶגְלִי, אֶגְלִי, and also in the forms of the Infin. מְגַלֵּי, and of the 2 masc. sing. Preter. *Pehal*, גָּלִיתָ.

§ 27.—REMARKS ON THE PARADIGM OF VERBS לִי.

- (93.) 1. *Preter.* In *Pehal* in the 3 plur. masc. and fem. we find the double forms גָּלִי and גָּלִי, גָּלְאָה and גָּלְאָה; and similarly in the 3 masc. plur. of the other conjugations forms both in יִֿ and יִֿ, e. g. אֶגְלִי, אֶגְלִי, אֶגְלִי. In the 3 masc. plur. Preter. *Pehal* we have sometimes the termination א, like the Hebrew, instead of ו, e. g. גָּלִי. In the later Targums we find as the termination of the 3 plur. fem. Preter. אָֿ, instead of אָֿ, e. g. קָֿ. In Dan. iv. 22, we find the form of the 2 masc. sing. Preter. *Pehal*, רָֿבִיתָ.

2. *Imper.* The 2 fem. sing. sometimes ends in ָ , e.g. אֲלֵךְ , and the (94) 2 fem. plur. in ָ , e.g. לֵךְ .

3. *Future.* For the termination ָ of the 3 and 2 masc. plur. we (95.) sometimes find ָ , e.g. יִשְׁפְּנוּ . The ָ of the termination ָ is sometimes apocopated.

4. *Infinitive.* The form of the Infinitive *Pehal*, with a paragodic ָ , (96.) e.g. מִבְּצִיָּא , is seldom found, except when the Infin. is joined with a Preposition (the gerund). The Infinitives of the other conjugations terminate in ָ in Biblical Chaldee, e.g. חֲזַנְיָא ; and in the later Targums in some instances in ָ , e.g. רְצִיָּא .

5. *Participles.* The 2 part. *Pehal* of the form גְּלִי has sometimes com- (97.) pound Sheva under the first radical, even when not a guttural, e.g. גְּלִי , Dan. ii. 19.

Apocopated forms.

The apocopated Future, which is so marked a character of verbs לֵךְ in (98.) Hebrew is also sometimes found in לֵךְ verbs in the Chaldee, though its occurrence is not frequent. Examples are תִּשְׁתָּ , from יָדַי , $\text{שָׁרַחַ$, for יִדְּרוּ , from $\text{חָרַח$. The apocopated form is also to be met with in the Imperative, e.g. אֲשֶׁת apoc., and with ָ prosthetic for שָׁרִי .

§ 28.—VERBS לֵךְ , WITH SUFFIXES.

While, generally speaking, the forms of the other irre- (99.) gular verbs with suffixes, do not differ from those of the regular verb, the forms of verbs לֵךְ , in consequence of the peculiarities of the final syllable, exhibit deviations from the regular type. Thus (a) the quiescent ָ and ַ at the end of the forms of the Preter. and Fut. are usually (though not invariably) dropped, and the forms of the Preter. take the suffixes with the union vowel (ַ), or (ָ); those of the Fut. with ָ *epenth.*, e.g. Preter. חֲזַנְיָא , תִּלְנִי ; Fut. יִחְזַנְיָא , אֲמַנְנִי ; Fut. *Pahel*, אֲשַׁנְנִי . The quiescent ַ , on the other hand, is retained in the Imper., e.g. רְגִמִּי . (b) The ָ of 3 masc. plur. Pret. *Pehal*, and of 2 masc. plur. of the

Imperatives, is changed into ׀, and the termination יִ- of the 3 masc. plur. of the other Preterites is changed into יִ, e. g. רָמוּנִי, רָמוּנִי (on the other hand, רָמוּנִי, Josh. x. 27).

The forms of the Preterites in יִ- and יִ- remain unchanged, e. g. חָיִיתָהּ.

§ 29.—VERBS DOUBLY IRREGULAR.

There are many verbs, two of whose stem-letters are affected by the causes of irregularity that have been specified, e. g. verbs which are both פֿ and לָא, both פֿ and לָא. Such verbs sometimes exhibit the anomalies of both the classes of irregular verbs to which they belong; sometimes those only of one. Generally speaking, double irregularities are exhibited in the forms of those verbs only whose first and third radicals belong to the class of letters which give rise to irregular forms.

- (100.) Verbs פֿ and לָא (לָא) usually exhibit the irregularities of both classes, e. g. נִשָּׂא, *Imp. Pehal*, שָׂא; בָּדָא, *Preter. Aphel*, אָדִי.
- (101.) Verbs פֿ and לָא, likewise, are doubly anomalous, e. g. אָחָא, *Inf. Pehal*, מָחִי, or מָחָא; *Fut. Pehal*, יִחִי; *Preter. Aphel*, אִחִי, like אִכָּל; also חָיִי; *Inf. Aphel*, חָיִיחָא; *Preter. Ithpehal*, אָחָא; *Fut. Pehal*, יִחִי; *Part. Pehal*, מָחִי.
- (102.) Verbs פֿ and לָא; e. g. יָעָא, *Fut. Pehal*, יָעָא; *Fut. Pehal*, יָמִי; יָדָא, *Fut. Pehal*, יָדִי; *Preter. Aphel*, אִדִּי; *Fut. Aphel*, יָדִי; *Preter. Aphel*, אִדִּי; 1 *Part. Aphel*, מִדִּי and מִדִּי.

§ 30.—DEFECTIVE VERBS.

- (103.) To the class of defective verbs properly belong all those which want any mode or tense. As, in fact, few verbs are found in all their forms in the Chaldee literature which is extant, it may not in all cases be easy to determine whether a verb is really defective, or whether, if we possessed a

greater extent of literature, the forms not now found would be ascertained to have been in use. We observe, however, in the literature which remains some pairs of verbs, generally seen to be cognate, in which one of the pair supplies the forms wanted in the other, like *ἐρχομαι, ἤλθον*, &c., in Greek; *fero, tuli, latum*, in Latin. Examples are—

יָתַב and *נָתַן*, *to give*. The former is used in the Preter. and Imp. Pehal, and in Ithpehal; the Fut. and Inf. Pehal of the latter are generally used.

יָסַד and *עָסַד*, *to ascend*. The latter is used in the Inf. and Imp. Pehal, and in Aphel; the former in the Preter. Pehal, in Pahal, in Ithpehal, and Ithpahal.

שָׁתָה and *שָׁקַח*, *to drink*. The former is used in Pehal, the latter in Aphel.

יָלַךְ and *הָיָךְ*, *to go*. The latter is found in the Inf. and Fut. Pehal; the former generally in Pahal.

CHAPTER III.

OF THE NOUN.

§ 31.—PRIMITIVES AND DERIVATIVES.

NOUNS may be regarded as either *primitive or derivative*. (104.) *Derivatives* again are divided into *verbals*, or those derived from the verb, and *denominatives*, or those derived from other nouns.*

* In reference to the distinction of *verbals* and *denominatives* it should be held in mind that many so-called *verbal derivatives* are in no respect more derived than the corresponding verbs, but that both come side by side from the

The *primitive* nouns are simple in form, and many of them are monosyllabic. They are the words which denote the 'necessary primitive aspects of life,'* thus including the terms which express some of the most obvious relations, such as *father*, *mother*, &c.; the names of parts of the body, and the designations of other palpable ideas.

- 05.) Of the two classes of derivatives the *verbals* are by far the more numerous. In treating of verbal derivatives it is convenient to regard as the stem-word the 3 masc. sing. Preter. of the verb. Some nouns are identical with the stem-word, e. g. קִפַּר, *book*, from the verb קָפַר; others differ from it only in their vowels, e. g. אֶסֶר, *edict*, from אָסַר; in others again one of the stem-letters is found doubled, e. g. נָגַב, *thief*, from נָגַב, or the form is modified by certain letters prefixed, inserted, or suffixed, e. g. מִדְבָּר, *desert*, from דָּבַר; תַּלְמִיד, *disciple*, from לָמַד; אִילָּן, *doctrine*, from אָלַף. The formative letters in Chaldee, corresponding to the *Heemantiv* letters in Hebrew, are הֶאֱמַנְשִׁין, of which שְׁהֶתִּימָא are prefixed, וִי are inserted, and תֶּאֱדוּמָן are suffixed.

§ 32.—ON THE MARKS OF GENDER OF NOUNS.

- 06.) The Chaldee, as well as the other Shemitic languages, has but two genders,—the *masculine* and *feminine*. The names of objects which in other languages are neuter, and

same primitive root, which may be regarded as the source of both forms, e. g. מֶלֶךְ, *a king*, cannot properly be said to be derived from מָלַךְ, *to reign*, the noun being unquestionably as old, if not older, than the verb. See Gesen., Hebr. Gramm., §§ 30, 80. It is, however, practically convenient in all cases to speak of the 3 masc. sing. Preter., i. e. the simplest form of the verb, as the stem-word.

* Fürst, Lehrgeb., § 178.

nouns expressing abstract ideas, are, in the Chaldee, masculine or feminine, but more commonly the latter.

As respects their form, feminine nouns only have a (107.) characteristic termination. The feminine endings are ָ (ָ), ַ , ִ , ֵ , ֶ (ִת , ֵת , ֶת). With respect to the first of these, care must be taken not to mistake for the feminine termination the mark of the emphatic state of masculine nouns, § 38, which is identical with it.

The termination ָ is according to the Hebrew orthography, and is (108.) not a proper Chaldee form, except in the case of feminine nouns formed from masculines in ַ , in which it is the regular termination, e. g. כְּסִיָּה , *a Chaldean*; כְּסִיָּהּ , *a Chaldean woman*.

There are several nouns which are feminine, though not having any of (109.) the characteristic feminine terminations. Such are the names of countries, and of towns, and appellatives denoting localities generally, the names of members and parts of the body, particularly of those that are double, and of instruments, e. g. דֶּרֶךְ , *path*; אָזְנוֹן , *ear*; חֶרֶב , *sword*.

§ 33.—VERBAL NOUNS.

Verbal nouns are connected in form and meaning with (110.) the Participles and Infinitives of the corresponding verbs, and, generally speaking, nouns having the forms of Infinitives, denoting the *action*, or *state*, &c., are in signification *abstract*, while participial nouns, denoting the *subject* of the action or state, are *concrete*. It should be observed that the forms of the Infinitive and Participle to which the nouns are related are not always found in the Chaldee, but must be sought for in the cognate dialects, the Hebrew and Arabic.

*Forms of Verbal Derivatives.**(a) Nouns derived from Pehal.*

- 111.) I. The following are some of the most ordinary forms derived from Participles, or participial nouns, with concrete significations :—

1. קָטַל, קָטַל, קָטַל, קָטַל, various forms of the first participle, e.g. מֶלֶךְ, *king*; גִּבֹּר, *man*; יָבֵשׁ, *dry*; כֹּהֵן, *priest*; עָלָם, *age*;—from a לָא verb, דָּכִי, *pure*;—from verbs עָצַן, *thin*; רַב, *great*;—from verbs עָוָה, *statue*; נִשְׁכַּם, *sleep*.

2. קָטַל, קָטַל, intensive forms; e.g. כֹּדֵב, *liar*; גֹּנֵב, *thief*; גִּבּוֹר, *hero*, lit. *very strong one*, comp. with גִּבֹּר, *man*, lit. *strong one*. From a לָא verb, עָלִי, *exalted*.

3. קָטַל, קָטַל, other forms of the first participle (to the first of which belong several adjectives expressing colours), e.g. סוּמָק, *red*; עוֹלָם, *youth*.

4. קָטַל, another intensive form, to which belong several adjectives denoting corporal defects, this sense being derived from the notion of intensity so great as to be vicious, e.g. אֵילָם, *dumb*; חֵרֵשׁ, *deaf*.

5. קָטַל, קָטַל, קָטַל, forms of the second participle, from which many adjectives are derived, e.g. דָּחִיל, *terrible*; חֲדוּר, *small*; אֲבֵיל, *gate*; יִבּוֹק, *suckling*.

- 12.) II. The following are nouns having the forms of Infinitives, and generally abstract in signification :—

1. קָטַל, קָטַל, קָטַל, קָטַל, קָטַל, קָטַל, e.g. שָׁלֵם, *peace*; כֶּבֶשׁ, *step*; טַעַם, *taste*; כִּבְיֵשׁ, *stool*; צָרָה, *need*; שְׂבוּחַ, *forgiveness*; לְבוּשׁ, *garment*;—from a verb עָלָה, *grace*;—from a verb פִּי, *knowledge*; יְדִיעָה, *science*;—from a verb לָא, *purity*.

2. מְקַטַּל, מְקַטַּל, e.g. מִזְבֵּחַ, *altar*;—from verbs פָּן, *saw*; מִשְׁטָרָה, *prison*;—from a פָּא verb, מִימָר, *word*;—from a verb עָוָה, *touch*.

(b) *Nouns derived from the other Conjugations.*

1. *Infin. Pahel.* הַפֵּל, הַפִּיל, הַפִּיל (Arab. form); e. g. הַפֵּל, *destruction*; יִבְכָּא, *clamour*; קִדְּשׁ, *sanctification*; תִּשְׁלִימָא, *reward*;—from a verb, צִיֵּר, *form*. Of the form מִקְּשַׁל (Infin. of Hebr. Puhel), מְצִיָּן, *preparation*.

2. *Pahel Participle.*—מִקְּשֵׁל, e. g. מִשְׁפָּחָא, *servant*.

3. *Infin. Aphel.*—מִקְּשֵׁל, מִקְּשֵׁל (הַקְּשֵׁל), e. g. מִלְּשִׁין, *author*; הַמְּכַחֵר, *concealment*;—from verbs מְכַחֵר, מְכַחֵר, *war*; מְאִיר, *illumination*;—from a verb מִי, מִי, *cincture*;—from a verb מְעִיר, *agitation*.

4. *Schaphel.*—שְׁקִיב, e. g. שְׁעָבִיד, *servitude*; *Palpel*; e. g. גְּלָל, *wheel*, from גָּלָל.

Rem. 1.—As there are some common forms of Infinitives and Participles, e. g. הַפֵּל, a question must in some cases arise, whether a noun should properly be regarded as derived from an Infinitive or a Participle. The sense will not always indicate to which class it belongs, as nouns derived from Participles may be abstract, and those derived from Infinitives, concrete,—a fact which need not appear strange, as the use of the *abstract* for the *concrete*, and *vice versa*, is common in all languages.

Rem. 2.—Forms derived from Passives will readily present themselves, e. g. מְעִיר, *tumult*.

§ 34.—DENOMINATIVE NOUNS.

Denominative nouns include those formed from other nouns, whether the latter be primitive or derived from verbs. The denominatives are in many cases analogous in form to the different classes of verbals, their mode of formation being derived from that of verbals, which were a more ancient part of the language.

The following are some of the common forms:—

(114.)

1. Nouns with the termination יָ, generally adjectives, and forming from numerals, and from the proper names of persons and countries, Ordinals, Patronymics, and Gentiles, e. g. נְכַרְיָ, *stranger*; כַּשְׁדִּי, *Chaldean*; רְבִיעִי, *fourth*.

2. *Concretes* formed by the addition of ךְ, e. g. אַחֵר, *another*; מֹכֵר, *seller*; מְבַסֵּר, *despiser*.

3. Many feminines terminating in ת and ית, and being the *abstracts* corresponding to the *concretes* from which they are formed, e. g. מַלְכוּת, *kingdom*, from מֶלֶךְ; אֶלְמָנוּת, *widowhood*, from אֶלְמָן; שְׁרָשִׁית, *a rooting up*, from שָׂרַשׁ.

4. Forms like (a, 2) of the Verbals, e. g. דֹּרֵצֶה (for דֹּרֵעַ) *doorkeeper*, from דָּרַע; סָפֵן, *sailor*.

§ 35.—OF THE PLURAL OF NOUNS.

- (115.) The *plural* termination of *masculine* nouns is ין added immediately to the singular, e. g. טוֹר, *rock*, plur. טוֹרִין, *rocks*; but (a) nouns ending in ם, or י, derived from verbs in ל, in the plural terminate in ין; and (b) those ending in י or אֵי in the plural terminate in אֵין, e. g. גֵּל, plur. גָּלִין; קִדְמִי, plur. קִדְמָאִין.
- (116.) The plural termination for the *feminine gender* is ית, e. g. מְדִינָה, *province*, plur. מְדִינֹת. This termination immediately takes the place of the termination of singulars ending in ם, but (a) feminine nouns ending in אֵת (from masculines in י) form their plural in ית, and (b) feminines in י, י, and י in the plural terminate in ין and ין, e. g. קִדְמָה, plur. קִדְמֹת; מֶלֶךְ, plur. מְלָכִים; רֶבִּי, plur. רַבִּיִּם; מִשְׁרֵי, plur. מִשְׁרֵיִם.
- (117.) In the Chaldee, as in the Hebrew, many nouns which in the singular have the form of masculines take the feminine termination in the plural, e. g. אָב, *father*, plur. אֲבָהִין; שֵׁם, or שֵׁם, *name*, plur. שְׁמֵהִין; אֲסִי, *physician*, plur. אֲסִיִּין; כִּרְסִי, *throne*, plur. כִּרְסִיִּין.
- (118.) Again, many nouns of the feminine form in the singular have the masculine plural termination, e. g. אֵלָה, *ell*, plur. אֵלִין; מֶלֶךְ, *word*, plur. מֶלִּין; תַּכָּא, *chain*, pl. תַּכִּין.
- (119.) Some nouns have a double form, both the masculine

and feminine, in the plural, e.g. אִמָּה, plur. אִמִּין and אִמָּהוֹן ; בְּרָכָה, *blessing*, plur. בְּרָכוֹן and בְּרָכוֹ ; יוֹם, *day*, plur. יוֹמִין and יוֹמָן ; קוֹל, *voice*, plur. קוֹלִין and קוֹלָן ; שָׁנָה, *year*, plur. שָׁנִין and שָׁנָן.

In some cases, to the feminine plural termination, a second plural termination is added, e.g. בְּרוּלָתָן, עֲלִימָתָן, where the construct plurals, as if they were singulars, receive the plural termination תָּן.

Some nouns are found only in the singular, e.g. דָּהָב, *gold*; בְּרִזָּל, *iron*; (121.) כֶּסֶף, *silver* (the pl. כֶּסֶפִּין denotes silver coins). Others occur only in the plural, e.g. שָׁמַיָּה, *heavens*; חַיִּין, *life*; מַיִין, *water*; פָּנִין, *face*; particularly those denoting different times of life, e.g. נְעוּרִין, *boyhood*.

The dual number is found only in a few instances, in Biblical Chaldee. In the Targums תַּרְיִין, *two*, is sometimes used with nouns to supply the want of a dual.

§ 36.—STATES OF NOUNS.

Besides the states of nouns known in the Hebrew as *the absolute* and *the construct*, there is in the Syriac and Chaldee a third state termed *the emphatic*, or *the definite*. This state is marked by the termination of the noun, and its effect originally was to supply the place of the definite article, e.g. מֶלֶךְ, *king*; מֶלֶכָּה, *the king*, equivalent to הַמֶּלֶךְ in Hebrew. However, in the existing language the original definite sense attached to the emphatic state is in many cases lost, and we find words in this state where it is not intended to express a definite sense. The departure from the original use of the emphatic in this respect is, it may be observed, greater in the Syriac than in the Chaldee.

§ 37.—OF THE CONSTRUCT STATE.

The form of a noun in the *construct* state differs less (123.) from the absolute form in the Chaldee than in the Hebrew, for the absolute forms in the Chaldee being shorter, are less susceptible of contraction. The construct state is, there-

fore, generally distinguished only by its termination. The peculiar terminations are stated in the following rules:—

a. *Masculine* nouns in the singular have no characteristic termination for the construct state.

b. The termination יָ of masculine nouns in the plural is changed into יִ, e. g. חֲכָמִים, *wise men*; חֲכָמֵי בָבֶל, *wise men of Babylon*.

c. The termination אָ or הָ of singular *feminine* nouns is changed into תָ. Nouns terminating in וּ and יָ assume the terminations וֹת and יֹת,* e. g. מְדִינָא, *province*; מְדִינַת בָּבֶל, *province of Babylon*; מַלְכוּת, *kingdom*; מַלְכוּת דָּרִיּוֹשׁ, *kingdom of Darius*.

d. The feminine plural termination יֹת is changed into תָ, and similarly, וֹת and יֹת become וֹת and יֹת, e. g. מְדִינַת, *provinces of the kingdom*.

§ 38.—OF THE EMPHATIC OR DEFINITE STATE

(124.) The characteristic of this state in both genders and numbers, with the exception of case (*h*) mentioned below, is the termination אָ, which is applied to the noun according to the following rules:—

a. Singular *masculine* nouns not terminating in אָ, or יָ, take immediately the termination אָ, e. g. טוֹרָא, from טוֹר. If the noun admits of contraction, the אָ is added to its shortest form, e. g. מַלְכָּא, from מֶלֶךְ or מֶלֶךְ.

* The terminations וֹת and יֹת are commonly spoken of as the original feminine terminations, which, the ו being dropped, become וּ and יָ, see (10, c), and note. The truth rather is, that וּ and יָ were original characteristic feminine terminations, and that a kind of case-ending for the construct state was formed by the addition of וֹת. Quite analogous is the relation of the fem. termination אָ to the construct termination תָ. See Fürst, *Lehrgeb.*, § 181.

b. Masculines terminating in \aleph -, in the emphatic state have the termination \aleph ; e. g. \aleph לָּךְ, from \aleph לָּךְ.

c. The termination \aleph - of masculine nouns in the plural is changed into \aleph -, e. g. \aleph לָּךְ, from \aleph לָּךְ. Nouns terminating in \aleph - in the sing., which in the plur. end in \aleph -, have for the plur. emphatic termination, as others, \aleph -, e. g. \aleph לָּךְ, from \aleph לָּךְ, plur. of \aleph לָּךְ.

d. Singular *feminine* nouns ending in \aleph - form the emphatic by substituting for the fem. termination \aleph -, and those ending in \aleph , \aleph , \aleph , form the emphatic immediately from the construct state by adding \aleph -, e. g. from \aleph לָּךְ, mph. \aleph לָּךְ; from \aleph שָׂרִי, constr. \aleph שָׂרִית, mph. \aleph שָׂרִיתָ; from \aleph לָּךְ, constr. \aleph לָּךְ, mph. \aleph לָּךְ.

e. If the feminine singular terminates in \aleph -, the emphatic terminates in \aleph -, and if the singular terminates in \aleph -, the emphatic terminates in \aleph -, or \aleph -, e. g. \aleph לָּךְ, from \aleph לָּךְ, \aleph לָּךְ, or \aleph לָּךְ, from \aleph לָּךְ.

f. The emphatic of feminine plural nouns is formed by adding \aleph - to the construct plural, e. g. \aleph שָׂרִיתָ, \aleph שָׂרִיתָ, \aleph לָּךְ.

g. If the feminine singular ends in \aleph -, the form of the emphatic plural is \aleph (the \aleph of the masc. from which the fem. noun is derived being restored), e. g. \aleph לָּךְ, from \aleph לָּךְ.

h. The exception to the \aleph - termination is in the case of masculine nouns ending in the singular in \aleph -, of which the termination of the emphatic singular is \aleph -, and that of the emphatic plural is \aleph -, e. g. \aleph לָּךְ, mph. sing. \aleph לָּךְ; mph. plur. \aleph לָּךְ, which is the same as the constr. plur. This is the common form of patronymics and adjectives, and is the masc. form corresponding to fem. nouns in \aleph -, see case (e). Instead of the anomalous forms of the emph.

plur. of nouns of this class, **קְדַמְתָּא**, **קְדַמְתָּא**, sometimes, but less frequently, the regular forms **קְדַמְתָּא**, **קְדַמְתָּא**, are found.

§ 89.—ON THE SUFFIXES OF NOUNS.

The suffixes appended to nouns, and denoting the genitive of the pronouns, are different in form according as they are appended to singular or plural nouns. The following are the suffixes of each class:—

SUFFIXES OF SINGULAR NOUNS.

<i>Singular.</i>				<i>Plural.</i>			
(125.)	1,	c. יְ-	my.	1,	c. נָכְרִי,		our.
	2,	{ m. יְיָ, (יְיָ-), f. יְיָ, (יְיָ-), }	thy.	2,	{ m. כֹּהֵן, כֹּהֵן, f. כֹּהֵן, כֹּהֵן, }		your.
	3,	{ m. הָ, הָ, f. הָ, הָ, }	his. her.	3,	{ m. הָ, הָ, הָ, f. הָ, הָ, הָ, }		their.

SUFFIXES OF PLURAL NOUNS.

<i>Singular.</i>				<i>Plural.</i>			
(126.)	1,	c. יְ-	my.	1,	c. נָכְרִי,		our.
	2,	{ m. יְיָ, (יְיָ-), f. יְיָ, (יְיָ-), }	thy.	2,	{ m. כֹּהֵן, כֹּהֵן, f. כֹּהֵן, כֹּהֵן, }		your.
	3,	{ m. הָ, הָ, הָ, f. הָ, הָ, הָ, }	his. her.	3,	{ m. הָ, הָ, הָ, f. הָ, הָ, הָ, }		their.

- (127.) Rem. 1.—Instead of the sing. suff. of 3 masc. sing. הָ, * הָ is found in two places, in Dan. iv. 15, v. 8. This suff. is frequently written fully הָ. The plur. suff. of 3 masc. sing. הָ is sometimes used for the singular in the Targums.

* For convenience, sing. suff. and plur. suff. are used to designate the forms of suffixes for singular and plural nouns respectively.

Rem. 2.—The words אב, *father*; אח, *brother*; חם, *father-in-law*, take (128.) with suffixes the forms אבִי, אחִי, חִם, and the sing. suffixes of the 2 and 3 pers. sing. have with these nouns the forms, יָ, חִי, חָ; thus, אֲבִיָּי, אֲחִיָּי, חֲמִיָּי.

Rem. 3.—אֲבִיָּי and אֲחִיָּי are orthographic variations for the usual (129.) form of the plur. suff. of 2 masc. sing. The plur. suff. of 2 fem. sing. is sometimes written חִיָּי, thus coinciding with the contracted masc. form.

§ 40.—NOUNS WITH SUFFIXES.

The changes that nouns in the Chaldee undergo with (130.) suffixes are less than in the Hebrew, for the reason alluded to (123). The following are the rules as to the modifications arising from the suffixed state:—

a. The termination of *masculine* derivative nouns in יָ, with suffixes, is changed into אָ, e. g. קְדָמָאֵי, from קְדָמִי. The termination of nouns in אָ is changed into יָ, e. g. גְּלִיָּי, from גְּלֵאֵי. This is analogous to what we have seen to take place in the formation of the emphatic state of these nouns.

b. The plural suffixes displace the plural termination of masculine nouns, e. g. מְלִכִּין, *kings*; מְלִכִּינִין, *your kings*. In fact, the י of the plural suffixes belongs to the plural (construct) termination of the noun, as in Hebrew, see Gesen., Hebr. Gramm., § 89, 3.

c. The rules for the formation of the suffixed state of *feminine* singular nouns are the same as those for the formation of the emphatic state, as will be seen by a reference to the Paradigm of feminine nouns.

d. The plurals of feminine nouns take the suffixes appended immediately to their construct forms.

In the Syriac the same suffixes are used for both numbers of feminine (131.) nouns. This departure from the analogy of the Hebrew is also common

in the Chaldee; and we frequently meet with plur. fem. nouns with the suffixes of the sing. form.

§ 41.—INFLEXION OF MASCULINE NOUNS.

(132.) We have seen that changes in the noun occur under various circumstances, viz., in passing (1) from the sing. to the plur.; from the absolute to the (2) construct, (3) emphatic, and (4) suffixed, forms, both singular and plural. These changes are termed inflexion or declension. As regards declension, masculine nouns may conveniently be divided into eight classes, types of each of which are given in the Paradigms. The principle of the classification will be afterwards explained.

Paradigms of Masculine Nouns.

	I.	II.	III.	
			a	b
<i>Sing. absol.</i>	מִדּוֹר (abode.)	פֶּתֶגֶם (word.)	עָלָם (age.)	יָד (hand.)
<i>constr.</i>	מִדּוֹר	פֶּתֶגֶם	עָלָם	יָד
<i>emph.</i>	מִדּוֹרָא	פֶּתֶגֶמָא	עָלָמָא	יָדָא
<i>m. suff.</i>	מִדּוֹרָה	פֶּתֶגֶמָה	עָלָמָה	יָדָה
	מִדּוֹרְכוֹן	פֶּתֶגֶמְכוֹן	עָלָמְכוֹן	יָדְכוֹן
<i>Plur. absol.</i>	מִדּוֹרִין	פֶּתֶגֶמִין	עָלָמִין	יָדִין
<i>constr.</i>	מִדּוֹרֵי	פֶּתֶגֶמֵי	עָלָמֵי	יָדֵי
<i>emph.</i>	מִדּוֹרֵיא	פֶּתֶגֶמֵיא	עָלָמֵיא	יָדֵיא
<i>m. suff.</i>	מִדּוֹרְחֵי	פֶּתֶגֶמְחֵי	עָלָמְחֵי	יָדְחֵי
	מִדּוֹרֵיכוֹן	פֶּתֶגֶמֵיכוֹן	עָלָמֵיכוֹן	יָדֵיכוֹן

IV.

	a	b	c
<i>Sing. absol.</i>	מֶלֶךְ, מְלִיךְ (king.)	סֵפֶר (book.)	עֵין (eye.)
<i>constr.</i>	מֶלֶךְ, מְלִיךְ	סֵפֶר	עֵין
<i>emph.</i>	מֶלֶכָא	סֵפֶרָא	עֵינָא עֵינָא
<i>m. suff.</i>	מֶלֶכָה	סֵפֶרָה	עֵינָה עֵינָה
	מֶלֶכְכוֹן	סֵפֶרְכוֹן	עֵינְכוֹן
<i>Plur. absol.</i>	מֶלְכִין	סֵפֶרִין	עֵינִין
<i>constr.</i>	מֶלְכֵי	סֵפֶרֵי	עֵינֵי עֵינֵי
<i>emph.</i>	מֶלְכֵיא	סֵפֶרֵיא	עֵינֵיא עֵינֵיא
<i>m. suff.</i>	מֶלְכוֹהֵי	סֵפֶרְחֵי	עֵינְחֵי עֵינְחֵי
	מֶלְכֵיכוֹן	סֵפֶרֵיכוֹן	עֵינֵיכוֹן עֵינֵיכוֹן

Paradigms of Masculine Nouns—continued.

V.		VI.	
		a	b
<i>Sing. absol.</i>	מִתְקַטֵּל (killed.)	יָם (sea.)	אָם (peopl
<i>constr.</i>	מִתְקַטֵּל	יָם	אָם
<i>emph.</i>	מִתְקַטֵּלָּה	יָמָה	אָמָה
<i>m. suff.</i> {	מִתְקַטֵּלָּה	יָמָה	אָמָה
	מִתְקַטְּלֵכֹּן	יָמָכֹן	אָמָכֹן
<i>Plur. absol.</i>	מִתְקַטְּלִין	יָמִין	אָמִין
<i>constr.</i>	מִתְקַטְּלִין	יָמִין	אָמִין
<i>emph.</i>	מִתְקַטְּלִיָּה	יָמִיָּה	אָמִיָּה
<i>m. suff.</i> {	מִתְקַטְּלִיָּה	יָמִיָּה	אָמִיָּה
	מִתְקַטְּלִיכֹן	יָמִיכֹן	אָמִיכֹן

VII.		VIII.	
		a	b
<i>Sing. absol.</i>	גִּלְיָה (revealer.)	מְגִלִּי	קֹדֶמִי (first.)
<i>constr.</i>	גִּלְיָה	מְגִלִּי	קֹדֶמִי
<i>emph.</i>	גִּלְיָהָ	מְגִלִּיָּה	קֹדֶמִיָּה
<i>m. suff.</i> {	גִּלְיָהָ	מְגִלִּיָּה	קֹדֶמִיָּה
	גִּלְיָכֹן	מְגִלִּיכֹן	קֹדֶמִיכֹן
<i>Plur. absol.</i>	גִּלְיָן	מְגִלִּין	קֹדֶמִין
<i>constr.</i>	גִּלְיָן	מְגִלִּין	קֹדֶמִין
<i>emph.</i>	גִּלְיָנָה	מְגִלִּיָּה	קֹדֶמִיָּה
<i>m. suff.</i> {	גִּלְיָנָה	מְגִלִּיָּה	קֹדֶמִיָּה
	גִּלְיָכֹן	מְגִלִּיכֹן	קֹדֶמִיכֹן

EXPLANATIONS.

To Parad. I. belong generally all unchangeable nouns. (133.) Such are those which have one of the long vowels \bar{a} , \bar{e} , \bar{i} , before the last consonant.

Examples are הָרִיב , *mountain*; רִאשׁ , *head*; יוֹם , *day*; אֶמְצִין , *furnace*; (134.) בְּרוֹן , *herald*; דָּג , *fish*; רָצֹחַ , *slayer*.

To Parad. II. belong nouns of one or more syllables, (135.) having ֿ in the final syllable, such as קוֹל , *voice*; אֵת , *sign*; שְׂאֵר , *remnant*; אֵילָן , *tree*; פֶּתֶן , *word*. The ֿ in the constr. sing. is shortened into ֿ , e. g. אֵילָן חַיִּים , *the tree of life*. Before suffixes beginning with a vowel it remains unchanged, e. g. לִישִׁנִּי , *my tongue*: likewise, in the abs. and emph., and generally in the constr. plur. Before suffixes beginning with a consonant sometimes the ֿ remains unchanged, at other times passes into ֿ ; thus, מִדְּרָחוֹן , *their abode*, Dan. ii. 11; but דִּתְבוֹן , *your sentence*, Dan. ii. 9.

אֶשְׁפִּי , אֶשְׁפִּי , Dan. ii. 27, iv. 7, from the sing. אֶשֶׁף , are formed irregularly, as if from a sing. אֶשֶׁף .

To Parad. III. belong nouns with ֿ or ֿ in their final (137.) syllable, and which are either monosyllabic, or dissyllabic with the vowel of the first syllable unchangeable.

Examples are זֶן , *species*; שֵׁם , *name*; כֹּהֵן , *priest*; קָטַל , *killer*; (138.) מִסְפָּד , *mourning*; פְּרוֹזֶל , *iron*, emph. פְּרוֹזֶלָה also belongs to this class. Such instances as קָטַלִּין for קָטַלִּין , דְּמָה for דְּמָה , are contrary to analogy, and the vocalization is inaccurate. The ֿ of monosyllables before כֹּן and חֹן becomes ֿ or ֿ , e. g. שְׂמֹחֹן , דְּרֹכֹן .

To Parad. IV. belong those nouns which correspond to (139.) the different classes of Hebrew Segholate forms. Sometimes, but almost exclusively in Biblical Chaldee, their form is the same as in Hebrew, with ֿ in both syllables.

The peculiarity of their inflexion is that they resume their monosyllabic ground-form with a vowel under the first letter in all cases where they receive an increase at the end, as by the addition of suffixes, by the emphatic termination א־ , and even by the plural termination, in which last respect they depart from the analogy of Hebrew Segholates, e. g. מִלְכָּה , מִלְכִּין , מִלְכֵּי , from מֶלֶךְ .

- (140.) The vowel of the inflexion-forms of nouns of the forms ־־ , ־־־ , ־־־־ , is ־ , or ־־ , more rarely ־־־ , ־־־־ naturally when the first or second letter is a guttural. Cholem sometimes is retained, sometimes passes into ־־ , e. g. שְׁרֵשׁוּדִי , from שְׁרֵשׁ , Dan. iv. 15. Such forms as נְבָרִיא , כְּתִילִיא , from נֶבֶר , כֶּתֶל , are accounted for by supposing original forms נְבֵר , כְּתֵל .
- (141.) In such forms as עֵיִן the י sometimes becomes a consonant, e. g. constr. plur. עֵינֵי , but also עֵינִי ; emph. sing. עֵינָא , or עֵינֶא , &c.
- (142.) To Parad. V. belong the Ithpehal participles. The inflexion is similar to that of Class IV. The vowel of the last syllable falling away, when the word receives an increase at the end, the antepenult. letter takes a helping vowel.
- (143.) To Parad. VI. belong nouns, the last letter of which is doubled when the word receives an increase at the end. They are for the most part monosyllabic, and derived from verbs עָע . The final vowel, in consequence of the sharpening of the syllable, is changed into its corresponding short vowel. In some nouns ־ passes into ־־ ; e. g. צֶדֶק , *side*, emph. צֶדֶקָא . כֹּל , *totality*, i. e. *all*, in Biblical Chaldee, is in the emph. כֹּלָא , but in the constr., and with suff., כֹּלֵךְ (with Qam. Chat.), e. g. כֹּלְהוֹן , Dan. ii. 38. In the Targums the vowel is ו , or ־ e. g. כֹּלְהוֹן , כֹּלְכִין .
- (144.) To Parad. VII. belong forms derived from verbs לָא ,

comprehending Nouns, Participles, and Infinitives. These forms terminate variously in א־ , י־ , יֹ , יָ . As a general rule, in the sing. the original י appears as a consonant when the word receives an increase, e.g. גְּלִיָּה , גְּלִיָּה , from גְּלִי . In the plural there is a contraction, and the י belonging to the plural termination only appears, e.g. גְּלִיָּה , גְּלִיָּה . Instances occur where there is a further contraction, and the plur. termination becomes יֹ , or, according to the analogy of the same class of Hebrew nouns, יֹ , e.g. רָעָה , Gen. xxxvii. 13 ; שְׂתִינִי , Job, i. 13.

Such forms as בְּכִי , רְכִי , properly belong to Class III., taking, like (145.) nouns of that class, a helping vowel, when the word receives an addition; e.g. emph. sing. בְּכִיָּה , רְכִיָּה . The emph. plur. בְּכִיָּה must be referred to a singular רְכִי . The inflexion of some nouns of this form is irregular, e.g. עֲנִי , *wretched*, fem. עֲנִיָּה , constr. plur. עֲנִיָּה , emph. plur. עֲנִיָּה ; נָקִי , *pure*, plur. נָקִיָּה , constr. plur. נָקִיָּה .

Infinitives *Pehal* of verbs לֵא are either inflected regularly according to (146.) this Paradigm, retaining the א (as י), or drop it, e.g. מַצְבִּיחַ , from מָצַח , with suff. of 3 masc. sing. ; מַבְעֵךְ , from מָבַעַח , with suff. of 2 masc. sing.

To Parad. VIII. belong nouns ending in יֹ (אִי־). (147.) These nouns are for the most part denominatives, and are either Ordinals, Patronymics, or Gentiles. Some adjectives derived from verbs לֵא , e.g. עָלִי , זָכִי , are also included in this class. In inflexion the י is changed into א (moveable), which forms a syllable with the emph. or plur. termination, or suffix. The יֹ of the second syllable, which thus becomes open, is changed into יֹ .

It has been stated (124, *h*) that the emph. plur. of nouns of this class has (148.) usually the anomalous termination אִי־ , so that the constr. and emph. forms of the plur. are identical. In place of the termination אִי־ , we find in Biblical Chaldee אִי־ , e.g. יְהוּדִיָּה , רַב־מִלְכִּיָּה . This is sometimes termed the Syriac form, the termination of the emph. plur. of nouns in Yud being יֹ , e.g. from מִשְׁחִיָּה , מִשְׁחִיָּה (*משחיה*).

§ 42.—INFLEXION OF FEMININE NOUNS.

Feminine nouns may be divided into three classes, types of each of which are exhibited in the Paradigms.

Paradigms of Feminine Nouns.

I.

	a	b	c
<i>Sing. absol.</i>	מְדִינָה (province.)	מַלְכוּת (kingdom.)	מְרַבִּי (nurse)
<i>constr.</i>	מְדִינַת	מַלְכוּת	מְרַבִּית
<i>emph.</i>	מְדִינָהּ	מַלְכוּתָהּ	מְרַבִּיתָהּ
<i>m. suff.</i>	מְדִינָתָהּ	מַלְכוּתָהּ	מְרַבִּיתָהּ
	מְדִינַתְהוֹן	מַלְכוּתְהוֹן	מְרַבִּיתְהוֹן
<i>Plur. absol.</i>	מְדִינֹת	מַלְכוּתֹת	מְרַבִּיֹת
<i>constr.</i>	מְדִינַת	מַלְכוּת	מְרַבִּית
<i>emph.</i>	מְדִינָתָהּ	מַלְכוּתָהּ	מְרַבִּיתָהּ
<i>m. suff.</i>	מְדִינַתְהוֹי	מַלְכוּתְהוֹי	מְרַבִּיתְהוֹי
	מְדִינַתְהוֹן	מַלְכוּתְהוֹן	מְרַבִּיתְהוֹן

II.

III.

	a	b	c	.
<i>Sing. absol.</i>	אַרְמְלָה (widow.)	צְלוּ (prayer.)	גְּלִיָּה (fem. of גִּלְיָה)	קְדָמָהּ (an)
<i>constr.</i>	אַרְמְלַת	צְלוֹת	גְּלִיָּה	קְדָמָתָהּ
<i>emph.</i>	אַרְמְלָתָהּ	צְלוֹתָהּ	גְּלִיָּתָהּ (קְדָמִיתָהּ)	קְדָמִיתָהּ (קְדָמִיתָהּ)
<i>m. suff.</i>	אַרְמְלָתָהּ	צְלוֹתָהּ	גְּלִיָּתָהּ	קְדָמִיתָהּ
	אַרְמְלַתְהוֹן	צְלוֹתְהוֹן	גְּלִיָּתְהוֹן	קְדָמִיתְהוֹן
<i>Plur. absol.</i>	אַרְמְלוֹת	צְלוֹת	גְּלִיָּו	קְדָמוֹת
<i>constr.</i>	אַרְמְלַת	צְלוֹת	גְּלִיָּה	קְדָמָתָהּ
<i>emph.</i>	אַרְמְלָתָהּ	צְלוֹתָהּ	גְּלִיָּתָהּ	קְדָמִיתָהּ
<i>m. suff.</i>	אַרְמְלַתְהוֹי	צְלוֹתְהוֹי	גְּלִיָּתְהוֹי	קְדָמִיתְהוֹי
	אַרְמְלַתְהוֹן	צְלוֹתְהוֹן	גְּלִיָּתְהוֹן	קְדָמִיתְהוֹן

EXPLANATIONS.

To Parad. I. belong all unchangeable feminine nouns (149.) ending in נָ, י, יָ, of which the last syllable begins with one consonant, e. g. is such a syllable as מָא, בִּי, רִי. The formation of the construct and emphatic states, of the plural, &c., follows immediately, from the rules already given (§§ 35, 37, 38), and requires no further explanation.

To Parad. II. belong nouns of which the final syllable (150.) begins with two consonants, or if a consonant with נָ be regarded as forming a syllable, those of which the penultimate syllable has Sheva. When the word receives an increase at the end, as by the emphatic termination, or by suffixes being appended, two consonants with half-vowels would come together, e. g. from אֲרַמְלָא, אֲרַמְלֶתָא, like מְלִכְתָּא. To prevent this, the first takes a full vowel, generally נָ or נָ; sometimes, but rarely, נָ, e. g. from שְׂפָא, emph. שְׂפָתָא, from אֲנָרָא, אֲנָרֶתָא, from חָמָא, חָמֶתָא.

Nouns of this form ending in י or יָ are inflected in (151.) the singular, as Class I., but in the plural necessarily take a helping vowel, נָ or נָ, e. g. זִכְרִי, plur. זִכְרוֹן for זִכְרוֹן, &c.

Some nouns having a half-vowel under the first radical, and of which (152.) the second is נ, in inflexion suffer the vowel to pass to the first letter, e. g. from מִצְחָא, plur. מִצְחָתָא.

To this class belong derivatives from verbs לֵא ending (153.) in נָ following a consonant without a vowel. In the sing. emph. and the sing. with suffixes, to avoid the concurrence of two Shevas, a helping vowel (נָ), is assumed, in which the י quiesces, e. g. from נִלְיָא, emph. נִלְיֶתָא for נִלְיֶתָא.

To Parad. III. belong feminine nouns in נָ, coming (154.) from masculines in נָ.

The נ, it is seen, in the emph. sing and plur., and be- (155.)

fore suffixes, becomes ' moveable ; but in many cases, too, the ' quiesces in — or —, e. g. רַב־יָעֵתָא, קַדְמִיתָא, קַדְמִיתָא, רַב־יָעֵתָא, תְּלִיתִיתָא.

- (156.) The usual termination of the plur. abs. is אָן ; but the termination לְ is also found, e. g. from sing. נִיבְרָן, נִיבְרִי.
- (157.) Rem. 1.—It sometimes happens that nouns of one class take the plural which, according to analogy, belongs to nouns of a different class, e. g. עֲלָא, plur. עֲלֹן, as if from sing. עָלִי, שָׁפָא, plur. שָׁפֹן.
- (158.) Rem. 2.—When feminine nouns are derived from masculines by the addition of one of the feminine terminations, אָתָא, יָא, אָ, the modification of the form is the same as in passing from the abs. to the emph. state of the masc. noun, e. g. עֲלִימָא from עָלִים ; מְלָפָא and מְלָפֹת from מְלָחָא, &c.

§ 43.—IRREGULAR AND DEFECTIVE NOUNS.

- (159.) There are several nouns, the inflexion of which does not conform to the general rules which have been given, and which exhibit various irregularities, arising in many cases from the derivation of the forms from a second unused ground-form. Most of the words affected with these anomalies are irregular in the cognate dialects also. They are, generally speaking, the words in most common use.

The following are some of those of most frequent occurrence:—

אָב or אַב, *father*; emph. אָבָא; with suffixes, אָבִי, e. g. אָבִיךָ, אָבִיךָ, אָבִיךָ, אָבִיךָ (for אָבִי, *my father*, the emph. is always used, except in one place, Dan. v. 13); plur. אָבִיךָ; constr. אָבִיךָ; emph. אָבִיךָ; with suff. אָבִיךָ, but also אָבִיךָ, אָבִיךָ.

אָח, *brother*; emph. אָחָא; with suff. אָחִי, אָחִיךָ, אָחִיךָ, or אָחִיךָ; plur. אָחִיךָ; with suff. אָחִיךָ, אָחִיךָ, אָחִיךָ, אָחִיךָ.

אָמ, *mother*; emph. אָמָא; plur. אָמִיךָ; with suff. אָמִיךָ and אָמִיךָ.

אָנֶשׁ, אָנֶשׁ (by aphær. אָנֶשׁ), *man*; plur. אָנֶשִׁין and אָנֶשִׁין; constr. אָנֶשִׁין.

אִמָּה, אִמָּתָא, אִמָּתְרָא, in pause אִמָּה, *woman*; constr. אִמָּת; plur. נָשִׁין;
emph. נָשִׁיָּא.

בֵּית, *house*; constr. בֵּית; בֵּי; emph. בֵּיתָא, בֵּיתָא; Plur. בֵּיתִין; constr.
בֵּיתִי, with suff. בֵּיתִיכֹן.

בֶּן, *son*; emph. בֶּנָא; with suff. בֶּנִּי, בֶּנִּיָּא; plur. בָּנִין (from בֵּן);
constr. בָּנִי; emph. בָּנִיָּא. In one place the sing. emph., with א prosthet.,
אֲבָנָא.

בַּת, בַּתָּא, *daughter*; emph. בַּתָּא; with suff. בַּתִּי; plur. בָּתִּין (from
בַּת); emph. בַּתָּא.

יָד, *hand*; emph. יָדָא, and with א prosthet. אִידָא; with suff. יָדִי, and
יָדִיָּא.

עַם, *people*; plur. עַמִּין (like Syr., ܥܡܝܢ, from ܥܡ); emph.
עַמִּיָּא.

שֵׁם, or שֵׁם, *name*; emph. שֵׁמָא; with suff. שֵׁמִי, שֵׁמִיָּא; plur. שְׁמִין;
constr. שְׁמִיָּא; with suff. שְׁמִיָּא.

This list does not comprehend all irregular nouns, but it is unnecessary
to extend it, as the unusual forms are indicated in the Lexicons.

§ 44.—NUMERALS.

The cardinal numbers are properly abstract substan- (160.)
tives, as in Hebrew, and have both a masculine and a femi-
nine form. The Chaldee has the same peculiarity in refer-
ence to the cardinal numbers as the other Shemitic
languages, namely, that the masc. forms of the nouns from
3 to 10 are used with fem. nouns, and the fem. forms with
masc. nouns.*

The following Table exhibits the abs. and emph. states (161.)
of both genders of the numerals from 1 to 10:—

* For an explanation of this phenomenon see Gesen., *Hebr. Gramm.*,
§ 95, 1.

Masculine.		Feminine.	
Absol.	Constr.	Absol.	Constr.
1. חַד	חַד	חַדָּא	חַדָּת
2. תְּרִין	תְּרִי	תְּרִיתִין	תְּרִיתִי
3. תְּלָחָא	תְּלָחַת	תְּלָחַת	תְּלָחַתִּי
4. אַרְבַּעַח	אַרְבַּעַת	אַרְבַּעַת	אַרְבַּעַתִּי
5. חַמְשָׁא	חַמְשַׁת	חַמְשַׁת	חַמְשַׁתִּי
6. שְׁתָּא	שְׁתַּת	שְׁתַּת	שְׁתַּתִּי
7. שְׁבַעַח	שְׁבַעַת	שְׁבַעַת	שְׁבַעַתִּי
8. תְּמַנִּיא	תְּמַנִּית	תְּמַנִּית	תְּמַנִּיתִי
9. תְּשַׁעַח	תְּשַׁעַת	תְּשַׁעַת	תְּשַׁעַתִּי
10. עֶסְרָא	עֶסְרַת	עֶסְרַת	עֶסְרַתִּי

(162.) a. When תְּרִי is joined to suffixes, it has the form תְּרִיךְ, e. g. תְּרִיךְוֹן. *both of them*; תְּרִיכֹון, *both of you*.

b. שְׁתִּית is also written שְׁתַּת, שְׁתַּת. For שְׁבַעַת we find שְׁבַעַתִּי; for שְׁבַעַת, שְׁבַעַת, and שְׁבַעַת; and for עֶסְרַת, עֶסְרַת, עֶסְרַת.

(163.) The numbers from 11 to 19 are expressed by joining to the units the numeral *ten* (in the form עֶסְרַת masc. and עֶסְרִי fem.). In this case the form of the units is slightly modified. In the later Targums the units and עֶסְרַת, or עֶסְרִי, are contracted into one word.*

In the following Tables the contracted forms are given in parentheses :—

* As in our language, *fourteen*, i. e. *four ten*, &c.

Masculine.

11.	חֵד עֶסֶר	(חֲדָסֶר)
12.	תְּרֵי עֶסֶר	(תְּרִיסֶר)
13.	תְּלָתָא עֶסֶר	(תְּלָתִיסֶר, תְּלִיסֶר)
14.	אַרְבַּעָא עֶסֶר	(אַרְבִּיסֶר)
15.	חֲמִשָּׁא עֶסֶר	(חֲמִיסֶר)
16.	שֵׁשָׁא עֶסֶר	(שֵׁתִיסֶר)
17.	שִׁבְעָא עֶסֶר	(שִׁבְסֶר)
18.	עֶסֶר { תְּמַנָּת תְּמַנְיָא }	(תְּמַנִּיסֶר)
19.	תְּשַׁעָא עֶסֶר	(שֵׁתֶסֶר)

Feminine.

11.	חֲדָא עֶסְרִי	(חֲדָסְרִי)
12.	תְּרֵהָא עֶסְרִי	(תְּרִיסְרִי)
13.	תְּלָת עֶסְרִי	(תְּלִיסְרִי)
14.	אַרְבַּע עֶסְרִי	(אַרְבִּיסְרִי)
15.	חֲמִשׁ עֶסְרִי	(חֲמִיסְרִי)
16.	שֵׁשׁ עֶסְרִי	(שֵׁתֶסְרִי, שִׁתֶסְרִי)
17.	שִׁבַּע עֶסְרִי	(שִׁבְסְרִי)
18.	תְּמַנֵּי עֶסְרִי	(תְּמַנִּיסְרִי)
19.	תְּשַׁע עֶסְרִי	(שֵׁתֶסְרִי, שִׁתֶסְרִי)

Twenty is expressed by עֶסְרִין or עֶסְרִין, the plur. of עֶסֶר (164.) *ten*. The *tens* from 30 to 90 are expressed by the plurals of the corresponding units, e. g. תְּלָתִין, 30; אַרְבָּעִין, 40; חֲמִשִּׁין, 50; שֵׁשִׁין, 60; שִׁבְעִין or שִׁבְעִין, 70; תְּמַנֵּין or תְּמַנֵּין, 80; תְּשַׁעִין, 90. These are all of *common gender*.

The intermediate numbers between the tens, 21 to 29, (165.) &c., are expressed by connecting the unit with the ten by the copulative ו, the ten being placed first, e. g. עֶסְרִין וְחֵד, *masc.*; עֶסְרִין וְחֲדָא, *fem.* 21; תְּלָתִין וְחֲמִשָּׁא, *masc.* 35; אַרְבָּעִין וְשִׁבַּע, *fem.* 47.

(166.) The remaining numerals are as follows:—

100.	מֵאָה
200.	מֵאָתָן or מֵאָתַיִן
300.	שְׁלֹשׁ מֵאָה
400.	אַרְבַּע מֵאָה

And so on, the fem. abs. of the units being always prefixed.

1000.	אַלְפָּה
2000.	שְׁנַיִן אַלְפִּין
3000.	שְׁלֹשָׁה אַלְפִּין
4000.	אַרְבַּעַת אַלְפִּין

And so on, the masc. abs. of the units being always prefixed.

10000.	עֶסְרֵת אַלְפִּין (or רִבּוֹ)
120000.	תְּרֵימֵת עֶסְרֵי רִבּוֹן, i. e. <i>twelve ten-thousands</i> .

The letters of the alphabet are employed in Chaldee in the same manner as in Hebrew to designate numbers. See Gesen., Hebr. Gramm., § 5, Rem. 3; Lee's Hebr. Gramm., Arts. 20–22.

(167.) The ordinals for numbers from 3 to 10 are formed from the cardinal numbers by the addition of the adjectival termination ךֿ (אֵכֿ), the principal vowel of the cardinal being changed into ךֿ. They are as follows:—

<i>Masculine.</i>	<i>Feminine.</i>
3. תְּלִיתִי	תְּלִיתָהּ
4. רְבִיעִי	רְבִיעָהּ
5. חֲמִישִׁי	חֲמִישָׁהּ
6. שְׁתִּיתִי	שְׁתִּיתָהּ (emph.)
7. שְׁבִיעִי	שְׁבִיעָהּ (emph.)
8. חֲמִישִׁי	חֲמִישָׁהּ (emph.)
9. תְּשִׁיעִי	תְּשִׁיעָהּ (emph.)
10. עֶסְרִי	עֶסְרִיתָהּ (emph.)

The ordinal *first* is expressed by קִדְמִי (in Talm. קָדְמִי), (168.) from קִדְם, *beginning*; that for second by הִתְנִין, from הִתְנָה, i. q. Hebr. שָׁנָה, *to repeat*. *First* and *second* are also expressed by קִדְמוֹן and אֲחֶרֶן.

Rem.—For the usual form הִתְלִיתִי we find, Dan. v. 7, הִתְלֵתִי: however, see the Anal. on the verse.

The ordinals from 11 to 19 are expressed by compounds (169.) of the cardinal units, and the ordinal עֲשִׂירִי, *tenth*, the latter being contracted to קָרִי or קָרָאִי, e. g. חֲדָסְרָאִי or חֲדָסְרִי, *eleventh*; הִתְרִיסְרִי, *twelfth*, and so on.

The ordinals beyond 19 have no peculiar forms, but are (170.) expressed by the cardinals. Beyond 10 in Hebrew the ordinals have no peculiar forms.

CHAPTER IV.

OF THE PARTICLES.

§ 45.—IN GENERAL.

THE general name of *Particles* is given to words employed (171.) to modify the idea expressed by other words, or to indicate the relation between words or parts of a sentence. They comprehend Adverbs, Prepositions, Conjunctions, and Interjections. The Particles in Chaldee are either (1) primitive, or (2) derived from other parts of speech. Both primitive and derived particles may be other parts of speech, e. g. nouns, which are used as particles, and which, in some cases, do not appear ever to have been used otherwise.

§ 46.—ADVERBS.

- (172.) The following adverbs may be regarded as *primitive* :—
 לֹא, *not*; אֵי, *where?* אַף, *also*; כֵּן, *here*; תָּמָּה, *there*, and perhaps מִתִּי, *when?*
- (173.) The following are *derived* adverbs, with proper adverbial terminations :—יָמִים, *by day*; יוֹמָנָא, *daily*; אֲסִפְרָנָא, *carefully*; תְּנִינִית, *again*; אֲרָמִית, *in Aramaic*.
- (174.) Instances of other parts of speech which came to be used as adverbs are substantives, e.g. כֹּלֵל, *wholly* (*completion*); תַּחְתָּא, *below* (*lower part*); verbs, e.g. תַּוּב, *again* (Infin. of verb); מַפְרָע, *backwards* (part. Aphel of פָּרַע); adjectives, e.g. בֶּן, *certainly, so* (*firm*); substantives with prepositions, e.g. מִיָּד, *instantly* (*from the hand, off-hand*); כְּהֶדָּא, *together* (*as one*); בְּפִרְעָא, *partly* (*in part*).
- (175.) The list of adverbs formed from nouns with prepositions might be easily extended. Thus we find בְּקוֹשְׁטָא *truly* (*in truth*); בְּחִיל, *mightily* (*with might*),—of speaking, *aloud*; בְּרִיקוּף, *violently* (*with violence*). In many cases, however, it might appear that such words should be regarded as periphrases of adverbs, rather than as adverbs. In all languages similar periphrases are common.
- (176.) Examples of compound adverbs are אֵימְתִי, *ever?* comp. of אֵי and מִתִּי; מִכְּנָא, *from here*, comp. of prep. מִן and כֵּן; מִתָּמָּה, *from there*, comp. of מִן and תָּמָּה.
- (177.) The adverbs אֵית and אֵיתִי (lit. *being, existence*), *there is*, and לֵית = לֹא אֵית, *there is not*, with suffixes, express the persons of the verb substantive, e.g. אֵיתוּחִי, *he is*; לֵיתוּחִי, *he is not*.
- (178.) The interrogative הִי is an instance of an adverb formed by abbreviation from a longer word, if it be, as Gesenius thinks, contracted from הִיל. It is generally pointed with הִי, but with הִי before א, or a letter with Sheva.

§ 47.—PREPOSITIONS.

The following are original prepositions, namely, (*a*) the (179.) inseparable prepositions, which are the same as those in Hebrew:—

ב, *in, on, with.*

ל, *to, towards.*

כ, *like, as.*

These are regularly pointed with Sheva, which, according to the common rules, before a word whose first letter has Sheva, becomes (־), or before a Chateph is changed into the corresponding short vowel, e.g. בְּכֶבֶד, בְּסִפֹּר, בְּאֵנֶשׁ. Before feeble letters a contraction commonly takes place, e.g. לְאַלְהֵא for לְאֵלֶהָ. With the suffixes we have בִּי, בְּךָ, בְּדָ, בִּה, בָּהּ, בָּנָא, בְּכֹן, בְּרוֹן, &c. בִּי, the form of ב, as a separable preposition, is sometimes found. (*b*) The prepositions לֹת, *to, at*; כֹּת, *as, like*, which with nouns are separable, but are joined immediately to the suffixes, and then appear as inseparable, e.g. לֹתִי, לֹתֶהָ. Also עַל, *upon*; מִן, *from*; עִם, *with*; בֵּין, *between*.

Of the original prepositions that have been specified, even the simplest, e.g. the inseparables ב, ל, כ, cannot be regarded as *primitive*. See Gesen. Hebr. Gramm., § 100, 2, nota. Many of them, e.g. עַל, מִן, בֵּין, לֹת, are properly nouns in the construct state. They are, however, rightly described as original prepositions, as they do not appear to have been ever otherwise employed.

The following are examples of other parts of speech (180.) which came to be used as prepositions:—חֲלִיף, *in place of*, lit. *change*; תַּחֲתִי, *under*, lit. *lower part*; אַחֲרֵי, *after*, contracted from אַחֲרֵי, *in the place of*.

Prepositions originally nouns with suffixes sometimes appear as fem. (181.) forms; thus אַחֲרֵי, *on account of*; אַחֲרֵי, *on account of me*. Sometimes they take the suffixes used with plurals; e.g. עַל־יָכֹן, *upon*.

- (182.) The preposition מִן is either used separately, or is joined to the noun which it governs. In the latter case, the ך is either assimilated, e.g. מִבֵּית; or, if the first letter of the noun be a guttural, it becomes ך, e.g. מִמֶּנְעָא. With the suffixes it is written מִנּוּ, e.g. מִנְּחוֹן, מִנְּפֶנֶץ. Similarly, with suffixes עִם becomes עִמּוּ, e.g. עִמֵּי, עִמְּפֶנֶץ.
- (183.) The following are compound prepositions—לְקֹדֶם, לְקֵדָם, לְמֵעַל, בְּלֵא, בְּלֵא, בְּרֵא, בְּרֵא (see above), בְּדִיל, &c.

§ 48.—CONJUNCTIONS AND INTERJECTIONS.

- (184.) The conjunctions which may be regarded as primitive are וְ, *and*; כִּי, *as*; הִנֵּן, *if*; כִּד, *as*; אֲרִי, *since*; אִו, *or*.

Rem.—Though these conjunctions are commonly regarded as primitive, it is to be recollected that even the simplest of them can be connected with primitive nouns, or verbal roots. The conjunctive and prepositional senses of וְ are intimately connected, and it is not plain in some cases to which class of particles it should be assigned.

- (185.) Derived (compounded) conjunctions are, לְהִי, *therefore* (comp. of לְ, and pron. הֵן, *they*); אִי לֹא or הִלֵּכָא, *so that not*; עַד הִי, *until that*; הִלֵּכָא and בְּדִיל, *because*.

- (186.) Examples of conjunctions borrowed from other parts of speech are בְּרֵא, *but*; הִי, *that* (properly the relative, as אֲשֶׁר in Hebr.; comp. Lat. *quod*.)

The rules for pointing וְ and הִי are the same as for the inseparable prepositions. The conj. וְ is pointed as in Hebrew.

- (187.) Of *Interjections*, some are onomatopoeic, being merely the sounds expressing certain feelings, e.g. הֵא, *ho!* וֵי, *woe*, *alas*; comp. Lat. *væ*; לֵי or לֵי, *O that!*—or they are borrowed from other parts of speech which naturally came to have the character of interjections, e.g. בְּרֵא (by *entreaty*) *I beseech!*—הֵבִיל (ruin) *alas!*—הֵבִי (Imp. Plur. from הֵב) *come on!*

PART III.
S Y N T A X .

CHAPTER I.
SYNTAX OF THE NOUN.

§ 49.—RELATION OF THE SUBSTANTIVE TO THE ADJECTIVE.

IN the Chaldee, as in the Hebrew, adjectives being few in number, the deficiency is supplied by substantives in the following ways:—

The noun denoting the quality, which would be expressed by an adjective in other languages, follows as a genitive the noun to which the quality belongs, e. g. חֲזִיוֹן דִּי לַיְלָא, *a vision of the night*, i. e. *a nocturnal vision*, Dan. ii. 19; צֶלֶם יְהִיבָא, *an image of gold*, i. e. *a golden image*, Dan. iii. 1; לְבוּשֵׁי קִדְשָׁא, *garments of holiness*, i. e. *holy garments*, Ex. xxix. 29. In examples like בְּתִקְוָה יְדָא, *with strength of hand*, i. e. *with strong hand*, Ex. xiii. 3, where the substantive expressing the quality is followed by that to which the quality belongs, in the genitive, it is intended that the former should represent the prominent or leading idea. With כּל, *totality, the whole*, this latter is the usual mode of expression, e. g. כּל חֲכִימֵי, *the whole of the wise men*, i. e. *all the wise men*.

Many adjectival ideas relating to attributes of different kinds, and in particular to personal qualities, are expressed

by certain concrete nouns, which are followed by the nouns denoting the qualities in the genitive. The concrete nouns which are generally thus employed correspond to those similarly used in Hebrew, and are נָבֵר, *man*; בָּעַל, *master*; מָרִי, the same; בֵּר, *son*: e. g. נָבֵר דְּמַלְלִיל, *an eloquent man*, Ex. iv. 10; בָּעַל סַעְרָן, *hairy*, II. Kings, i. 8; מָרִי חֵלְמָא, *dreamer*, Gen. xxxvii. 19; בְּנֵי מִדְנָחָא, *eastern people*, Gen. xxix. 1.

§ 50.—OF THE PLURAL, AND THE REPETITION OF NOUNS.

- (190.) Besides its regular use to denote *plurality*, the plural number is used to express certain other ideas, namely—

(1) Where indefiniteness is intended, e. g. אֲתִקְבֵּר בְּקִרְיֵי גִלְעָד, *he was buried in the cities (i. e. in one of the cities) of Gilead*, Judges, xii. 7.

(2) To denote power, &c. (*pluralis excellentiæ*). מָרִין and רַבּוּיִין, both signifying *lords*, are employed in this way, e. g. לְרַבּוּיָהוֹן לְמַלְכָּא דְּמַצְרַיִם, *against their master the king*, &c., Gen. xl. 1. עֲלִיּוֹיִן, *the highest*, is thus used, Dan. vii. 19, 22, 25, 27.

- (191.) In order to express plurality without a plural noun, a singular repeated is sometimes used. In this mode of expression, however, some further idea beyond mere plurality, such as *the whole*, *all*, or *distribution*, or *diversity*, is implied, e. g. דְּרִי וְדִר, Deut. xxxii. 7, *all generations*; עֲדָרָא עֲדָרָא, *each flock separately*, Gen. xxxii. 16; מִתְקָל וּמִתְקָל, *(two) different weights*, Deut. xxv. 13.

§ 51.—SIGNS OF THE DIFFERENT CASES.

- (192.) The *genitive* relation is expressed in Chaldee in different ways:—(1) by the construct state; (2) by ׀ as a prefix to the word in the genitive, or by ׀ִ before the second

noun. ךֿ or ךֿי is the relative, and the noun which precedes is in the emphatic, or the construct state, or has a suffix, which may be regarded as pleonastic, e.g. עופֿא דְּשָׁמַיָא, *birds of heaven*, Gen. i. 28; שְׁלִיטָא דִּי-מַלְכָא, *the king's captain*, Dan. ii. 15; שְׁמֵהּ דִּי-אַלְהָא, *the name of God*, Dan. ii. 20. The genitive of *material* is often thus expressed, e.g. רֵאשֵׁה דִּי-דָהָב, *his head of gold*, Dan. ii. 32. (3) by לְ, e.g. מֶלֶךְ לְיִשְׂרָאֵל, *a king of Israel*, Ezr. v. 11; particularly in reference to periods of time, e.g. בְּשָׁנָת חֲדָה לְכוּרֵשׁ, *in the first year of Cyrus*, Ezr. vi. 3.

The construct state does not always indicate the genitive relation, the (193.) construct form, that of the plural especially, being often used for the absolute form in the Targums.

The *dative* relation is regularly expressed by the prepo- (194.) sition לְ, e.g. אָמַר לְכַשְׁרֵיָא, *he says to the Chaldeans*, Dan. ii. 5.

The *accusative* most frequently has no characteristic in- (195.) dication, and the case is known by the position of the noun in the sentence, standing as the object of a transitive verb. Sometimes, however, it has the characteristic ית corresponding to the Hebrew — אֶת or אַתָּה, and less frequently לְ, e.g. בָּרָא ית שָׁמַיָא, *he created the heavens*, Gen. i. 1; שִׁבְחוּ לְאַלְהֵי, *they praised the gods*, Dan. v. 4.

The *vocative* is regularly expressed by the emphatic (196.) form, e.g. מַלְכָּא לְעֵלְמִין חַיִּי, *O king, live for ever*, Dan. ii. 4.

§ 52.—USE OF THE ACCUSATIVE.

Besides the regular use of the accusative as the object (197.) of a transitive verb, it is employed: (1) in reference to *time* and *measure*, in answer to the questions *how long?* *how often?* or *how far?* e.g. אָנָּה מַחִית מְטָרָא אַרְבָּעִין יָמִין, *I*

will cause rain to fall for forty days, Gen. vii. 4; חֲמִין תִּלְתָּהּ בְּיוֹמָא הוּא בִרְדָּה, *and he kneeled three times a day*, Dan. vi. 10; חֲמִישׁ עֶשְׂרֵי אַמִּין מִלְעֵלָא תִקִּיפוּ מֵיָא, *the waters prevailed upwards fifteen cubits*, Gen. vii. 20. (2) Less frequently in designations of place, in answer to the question *where?* e. g. תִּיבֵי בֵּית אָבוּיָד, *remain in thy father's house*, Gen. xxxviii. 2. The preposition בְּ is more commonly used to designate the place *where*. The accusative is not employed to denote motion to a place, which is regularly expressed by the preposition לְ.

- (198.) Another employment of the accusative is in adverbial designations of different kinds, or in cases where in Greek or Latin the accusative would be used with *κατά, secundum*, expressed or understood, e. g. לְחֹד בֹּרְסֵי אֱהִי יִקִּיר, *only as regards the throne will I be honoured*, Gen. xli. 40. Such instances, however, are not so frequent in Chaldee as in Hebrew, and a preposition is more commonly employed, or the idea is expressed by some different modification of the structure of the sentence.

§ 53.—MODES OF EXPRESSING THE COMPARATIVE AND SUPERLATIVE.

- (199.) The comparative is expressed, as in Hebrew, by the preposition מִן (מִ) prefixed to the noun with which that qualified by the adjective is compared, e. g. וְחִזְיָהּ רַב מִן חֲבֵרְתָּהּ, *and its appearance was greater than its companions*, Dan. vii. 20; וְחִזְיָהּ חֲכָמָא מִכָּל חַיָּוְיָא וְנֹ, *and the serpent was wiser than every beast, &c.*, Gen. iii. 1. In the former example there is a species of *brachylogy* which often occurs in connection with comparisons; for if the idea was fully expressed, it would be רַב מִחִזְיָהּ וְנֹ, *its appearance was greater than the appearance of its companions*.

The modes of expressing the superlative are also similar in Chaldee and in Hebrew : thus we find the adjective, followed by the genitive of the noun denoting the object with which the comparison is made, e.g. *שָׁפֵל אֲנָשִׁים*, *the meanest of men*, Dan. iv. 17 ; or the emphatic form of the adjective is used, e.g. *וְהָאֵלֶּה עִם אֲבוֹנָא*, *and behold the youngest is with our father*, Gen. xlii. 13 ; or finally, a kind of superlative is made by connecting a noun with its plural in the genitive, e.g. *קִדְּשׁ קִידְּשִׁין*, *the most holy thing* ; *מֶלֶךְ מְלָכִיא*, *the greatest of kings*.

§ 54.—SYNTAX OF THE NUMERALS.

The numerals from 2 to 10 may stand: (1) in the absolute state before the substantive, e. g. *תְּלָתָא בְּגִין*, Gen. vi. 10 ; or (2) in the absolute state after the substantive, e. g. *אַמִּין שְׁתַּא*, Dan. iii. 1 ; or (3) in the construct state before the substantive, e. g. *תְּשַׁעַת שְׁבָטִין*, Num. xxxiii. 13. In the latter case the numeral is regarded as a noun ; in the two former cases as an adjective.

The numerals above 10 generally stand before the noun, e. g. *אַרְבָּעִין וְאַרְבָּעִין לִילָן*, Gen. vii. 4 ; *חֲמִשׁ עֶשְׂרִי אַמִּין*, Gen. vii. 20 ; *תְּשַׁעִין וְתִשְׁעַ שְׁנִין*, Gen. xvii. 1 ; *שְׁתַּא עֶשֶׂר*, Exod. xxvi. 26 ; not, however, invariably: comp. *אַמִּין*, Dan. iii. 1 ; vi. 1, 2 ; Gen. xxxii. 14, 15.

Fractional numbers, e. g. $\frac{1}{2}$, $\frac{1}{3}$, $\frac{1}{4}$, are sometimes expressed by a substantive denoting the fraction, e. g. *חֻמְשָׁא*, *a fifth part* ; sometimes by such a periphrasis as that in the following example: *עֹמְרָא חַד מִן עֶסְרָא בְּתֵלַת סָאין*, *an omer is one of ten (i. e. a tenth part) in three seah (i. e. in an ephah)*, Exod. xvi. 36.

In designations of weights or measures, the noun expressing the weight or measure is sometimes omitted, though less frequently than in Hebrew.

- (205.) It has been stated (167-9) that there are in the Chaldee ordinal numbers corresponding to the cardinals from 1 to 19; but in place of these ordinals, the cardinals are sometimes used in designations of time, e. g. *בְּשָׁנַת הָרִדָּה*, *in the first year of Belshazzar*, Dan. vii. 1; *בְּשִׁבְעָא*, *עֶשְׂרָא יוֹמָא*, *on the seventeenth day*, Gen. vii. 11.
- (206.) Numbers are expressed *distributively* by the cardinal numbers repeated, e. g. *שִׁבְעָא שִׁבְעָא*, *by sevens, seven of each*, Gen. vii. 9. *Once, twice, &c.*, are expressed by *וּמִנָּא*, with the cardinals, e. g. *וּמִנִּין תִּלְתָּה*, *thrice*, Dan. vi. 10; *עֶשְׂרִין וּמִנִּין*, *ten times*, Gen. xxxi. 7. Adverbs such as *two-fold, three-fold, &c.*, are expressed by means of *חַד*, with the corresponding cardinal, e. g. *חַד-שִׁבְעָא עַל וְנָו*, *seven-fold more than, or seven-times more than, &c.*, Dan. iii. 19.

§ 55.—CONSTRUCTION OF ADJECTIVES.

- (207.) When the adjective is used to qualify the substantive, that is, as an epithet, it regularly stands after the substantive, e. g. *רַבִּי יִתִּירָה*, *excellent greatness*, Dan. iv. 33.
- (208.) When the adjective is used as a predicate, the verb substantive being expressed or understood, its position is sometimes before and sometimes after the substantive, e. g. *רַב חֹבִי*, *my iniquity is great*, Gen. iv. 13; *יִצְרָא לְבָא דְאִנְשָׁא בִישׁ*, *the thoughts of man's heart (are) wicked*, Gen. viii. 21. It may be observed that the adjective is emphatic in sense where it precedes the substantive.
- (209.) Whether adjectives be employed as epithets or predicates, they agree generally with their substantives in gender and number. The exceptions to this, as when a singular collective noun has a plural predicate, are rather apparent than real, and are explained on the principle of the *con-*

structio ad sensum, the sense being regarded rather than the exact grammatical relation of the words.

An adjective, when its application is explained and qualified by a substantive, precedes the substantive, in the construct state, e. g. *אֶפְלָל רוּחַ*, *humble in spirit*, Prov. xvi. 19 ; *חָכִימִי לֵבָא*, *the wise of heart*, Job, xxxiv. 34. When this construction occurs in the Hebrew, we sometimes find the preposition *בְּ* joined to the substantive in the Chaldee, e. g. Gen. xxxix. 6, *אֶפְרַיִם בְּרִיּוֹא*, *fair in countenance*, where the Hebrew is *יִפְתָּה תֹאֵר*.

Where adjectives standing alone are employed in a neuter sense, that is, where neuter adjectives would be used in Greek or Latin, and where in English we supply the word *thing* or *things*, the feminine singular or plural is used in the Chaldee, e. g. *פִּם מְמַלֵּל רַב־רֶבֶן*, *a mouth speaking great things*, Dan. vii. 8.

§ 56.—CASE ABSOLUTE.

It is not uncommon to find a noun placed at the beginning of a sentence, standing in no grammatical relation to any other word. In this way either the structure of the sentence is simplified, or prominence is given to the noun thus placed, as expressing the principal idea in the sentence, e. g. *וְאִנִּי—לֹא דָנָה גָּלִי לִי*, *and as for me—this secret was not revealed to me*, Dan. ii. 30 ; *וְחִזְוֵי רֵאשֵׁי עַל מִשְׁכְּבֵי חִזְוֵי הָיוּ*, *and as for the visions of my head upon my bed, I was seeing, &c.*, Dan. iii. 10.

CHAPTER II.

§ 57.—SYNTAX OF THE PRONOUN.

- (213.) WHEN a personal pronoun is the subject of a sentence, the logical copula, or verb substantive, is not expressed, being, so to speak, included in the pronoun, e.g. *אַלְלִי אֲתוֹן*, *you (are) spies*, Gen. xlii. 9; *בִּיָּוִי אֲנִיָּנָא*, *we (are) honest*, Gen. xlii. 11; *הוּא דְּמִלְלִית עִמָּכוֹן*, *this (is) what I said unto you*, Gen. xlii. 14.
- (214.) The pronoun of the third person is used to connect the subject and the predicate, even when the former is of the first or second person, e.g. *אֲנִיָּנָא הִמּוּ עֲבָדֵיהּ דִּי אֱלֹהִי*, *we are the servants of God*, Ezr. v. 11; *אַנְתָּהּ הוּא דְּנִיָּאֵל*, *art thou Daniel?* Dan. v. 13.
- (215.) The separate pronouns are always in the nominative, except in one case, that is, where a suffix is used, and the pronoun is repeated for the sake of emphasis. As the suffix cannot be written without the verb or noun, the repetition is effected by the personal pronoun, which then must be regarded as an accusative or genitive, according as the suffix is joined to a verb or substantive, e.g. *וְאִוְדַעְתָּךְ אֲפִי אֲנִיָּתִי*, *and I may make thee, even thee, to know*, Prov. xxii. 19; *רוּחִי אֲנִיָּה דְּנִיָּאֵל*, *the spirit of me, of me Daniel*, Dan. vii. 15.
- (216.) Redundancy in the use of pronouns is a characteristic of the Aramaic dialects; but the Chaldee is less remarkable in this respect than the Syriac. The following are the

principal cases in which the peculiarity may be observed:—

(1) When suffixes precede a genitive, e.g. עֲבָדָיוּ דִּי אֱלֹהֵי, *servants of God*, Ezr. v. 11. This case is of frequent occurrence. (2) When the suffix with a preposition is followed immediately by the preposition with the noun to which the suffix refers, e.g. בְּדָנִיָּאל בְּהִי *in him, in Daniel*, Dan. v. 12. (3) Similarly, when the suffix with a verb is followed immediately by the noun to which the suffix refers. See Hos. xiii. 1.

The suffixes to nouns, which are in fact equivalent to (217.) possessive pronouns, generally express the subject, but sometimes also the object, e.g. דְּרִתְכוֹן, not *your decree*, but *the decree concerning you*, Dan. ii. 9; דְּרִתְלָהּ, *the fear of him*, Exod. xx. 20.

The possessive pronouns may be expressed in another (218.) way besides the ordinary method by suffixes, that is, by דִּיל (compounded of the relative דִּי and the preposition ל) with the suffixes of the different persons, e.g. דִּילִי, *mine*; דִּילָהּ, *his*; דִּילָנוּ, *our*.

When one noun is followed by another in the genitive, (219.) and the two thus connected express one complex idea, the suffix referring to the whole idea is appended to the second noun, e.g. בְּעֵלֵי דְבָבִיכֹן, *your enemies*, Lev. xxvi. 38.

§ 58.—USE OF THE RELATIVE PRONOUN.

The relative pronoun דִּי, or דְּ, by itself expresses the (220.) nominative or accusative of the relative, *who* or *whom*, e.g. לָךְ דִּי יְהִבָּתָא, *to thee who hast given*, Dan. ii. 23; אָדָם יִבְרָאָה, *man whom he had created*, Gen. ii. 8. In the latter case the suffix is sometimes appended to the verb, conformably to what we see takes place in the other oblique cases of the relative. By this, ambiguity is avoided.

- (221.) The other oblique cases of the personal pronouns being expressed by suffixes appended to prepositions or nouns, the oblique cases of the relative are expressed by connecting *וְ* (*וְ*) with the personal pronouns, sometimes immediately, as *לָהּ*, *to him*; *לָהּ*, *to whom*; but more usually with one or more words intervening, e.g. *קָרוּיָא דְּנִיעוּל לְוִתָּהּ*, *the cities to which we shall come*, Deut. i. 22; *עַם דִּי לֹא תִשְׁמַע לִישָׁנֶיהָ*, *a people whose language thou shalt not understand*, Deut. xxviii. 49; *אֶרֶץ רְאִיתוּבָהּ בָּהּ*, *the land in which they sojourned*, Exod. vi. 4. The pronoun is sometimes not expressed, but understood, so that the oblique cases of the relative are then expressed by *וְ* or *וְ* alone, e.g. *בְּיוֹמָא דְּהִיכְלוֹן*, *on the day on which ye shall eat*, Gen. iii. 5.
- (222.) Similarly, a relative signification is given to adverbs by connecting with them *וְ* or *וְ*, e.g. *תַּמָּן*, *there*; *דְּתַמָּן*, *where*. One or more words may intervene between the relative and the adverb whose signification is affected by it.
- (223.) The personal or demonstrative pronoun must often be supplied before the relative, especially when a preposition or mark of a case stands before the latter, e.g. *יִדְעָנָא יֵת*, *דְּיִתְבָּרַךְ*, *I know, (he) whom thou blessest, &c.*, Num. xxii. 6.
- (224.) The relative is sometimes omitted, but less frequently than in Hebrew, e.g. *אַרְבַּעַה מַלְכִין יִקְימוּן*, *four kings (which) shall arise*, Dan. vii. 17. Sometimes in Hebrew both the pronoun and the relative must be supplied after a noun in the construct state, e.g. *בְּיַד תִּשְׁלַח*, *by the hand (of him whom) thou wilt send*, Exod. iv. 13. In such a case, both (*וְ* *מִן*) are usually expressed in the Chaldee.

§ 59.—OF THE DEMONSTRATIVE AND INTERROGATIVE PRONOUNS.

- (225.) When we find the demonstrative pronoun repeated, the words being joined by the conjunction *וְ*, or a preposition,

they are to be rendered *the one, the other*, e. g. *הַיָּמִינִי וְהַיָּמִינִי*, *the one with the other*, Dan. ii. 43; *מִן הָאֶחָד*, *the one from the other*, Dan. vii. 3.

When the noun which precedes the interrogative is in (226.) the construct state, the interrogative is to be regarded as in the genitive, e. g. *בֵּית מִן אֵת*, *whose daughter art thou?* Exod. xxiv. 23.

§ 60.—MODE OF EXPRESSING THE PRONOUNS FOR WHICH PROPER FORMS ARE WANTING IN THE CHALDEE.

The reflexive pronouns *myself, thyself, himself*, are expressed (1) by the passive conjugations, the characteristic of which, *אֵת*, denotes the reflexive *self*; (2) by the pronouns as suffixes of nouns or prepositions, e. g. *לְבַעְלָהּ עִמָּהּ*, *to her husband with herself*, Gen. iii. 6; (3) or, finally, by a circumlocution with some substantive, such as *נַפְשִׁי*, e. g. *טָרַר נַפְשִׁי*, *guard thy soul*, i. e. *thyself*, Deut. iv. 9.

The personal or demonstrative pronoun is sometimes (228.) omitted before *וְ*, but sometimes it is expressed by the interrogative *מִן*, e. g. *לֹא יִפֹּל מִן־דִּי*, *he who shall not fall down*, Dan. iii. 6. The meaning of *מִן־דִּי*, however, in this and similar passages is rather *whosoever*. *Each, every one*, with reference to a person, is expressed by *גְּבָר*, or *אֲנִישׁ*; sometimes by *גְּבָר* repeated, e. g. Exod. xxxvi. 4; and similarly with respect to things, by the repetition of the noun; with reference either to persons or things, *each, every*, may of course be expressed by *כָּל*.

Any one, some one, is expressed by *אֲנִישׁ*, Jer. i. 2: *any-thing* is expressed by *כִּלְמָא*, corresponding to the Hebrew *דָּבָר*. *None, no one, nullus*, is expressed, as in Hebrew, by *כָּל־לֹא*.

Besides the mode of expressing *the one—the other*, by the (230.)

repetition of the demonstrative pronoun, the same may be expressed by **נָכַר** with **אָח**, *brother*, or **חֵבֵר**, *companion*, e.g. **אֶתְּפָרְשׁוּ נָכַר מִלּוֹת אַחֵיהֶי**, *they were separated the one from the other*, Gen. xiii. 11. It may be remarked that **חֵבֵר** is applicable to things without life.

- (231.) *The same, the self-same*, may be expressed by the personal or demonstrative pronoun with the Hebrew article; or, if the noun be governed by a preposition, by a pronoun suffixed to the preposition, e.g. **נָכָרָא הָהוּא**, *that same man*, Jer. xx. 4 ; **בְּהַ שְׁעָתָא**, *in the same instant*, Dan. iii. 6.

CHAPTER III.

SYNTAX OF THE VERB.

§ 61.—THE USE OF THE PRETERITE AND FUTURE.

- (232.) 1. *The Preterite* is regularly employed in reference to an event in past time. Hence it is the common historic tense, e.g. **בְּקִדְמִין בָּרָא יְיָ יֵת שָׁמַיָּא**, *in the beginning Jehovah created the heavens*, Gen. i. 1 ; **נְבוּכַדְנֶצַּר מֶלֶכָא עֲבַד צֵלָם**, *Nebuchadnezzar the King made an image*, Dan. iii. 1. Its employment for this purpose is much more extensive in Chaldee than in Hebrew, for in continued narrative in Hebrew the Future with *Vav conversive* is commonly used ; but in the Chaldee there is no *Vav conversive* ; so that in continued narrative we find several Preterites connected by **ו**, where there are Futures in the Hebrew, e.g. Gen. i. 3, 4, 5, &c.
2. The Preterite is used for the Pluperfect, principally

in dependent sentences, e. g. מְכַל-עֲבָדֶיךָ דִּי עָבַד, *from all his work which he had made*, Gen. ii. 2 ; מְכַל חַיִּוֹת הַקֵּלָא דִּי-עָבַד יְיָ, *above all the beasts of the field which Jehovah had made*, Gen. iii. 1.

3. It is used as a past Subjunctive tense, principally after hypothetical clauses, e. g. אֵלּוּלִפּוֹן בָּדָא אֶתְעַבְבָּנָא כְּעַן תְּבָנָא דְנָן תְּרַחֵן ! מְנִין נֹחַ וְנֹחַ, *if we had not delayed in this, we would now have returned twice*, Gen. xliii. 10 ; לֵינִי דִּמְתָּנָא, *would that we had died!* Numb. xiv. 2. See Judges, xiv. 18.

4. The Preterite is sometimes used where we would employ the Present, as when the condition or attribute expressed by the verb has existed and still continues, e. g. Gen. iv. 9, לָא יָדַעְנָא, "I know not now, nor am I wont to know." In verbs expressing state or condition, the use of the Preterite in reference to present time is common, e. g. לָמָּה אֶתְקַבֵּישׁוּ אַפְךָ, *why is thy countenance downcast?* Gen. iv. 6. Generally speaking, when the statement does not refer to any particular point of time, the Preterite may be employed for the Present.

Besides the regular employment of the *Future* in reference to future time, it is used—

1. For the Optative, e. g. יִהְיֶה כִּד יִקָּא, *may the day perish!* Job, iii. 3.

2. For the Imperative, principally in negative commands, e. g. לָא תִדְחַל, *fear thou not*, Gen. xlvi. 3.

3. When something conditional or potential is implied, that is, where we use the auxiliaries *may, can, might, should, &c.*, e. g. תִּיכֹל, *thou mayest eat*, Gen. ii. 16 ; אֲנָא לָא אַחֵס, *should I not spare Nineveh?* Jon. iv. 11.

4. For the Subjunctive after particles implying *that, so that, &c.*, דִּי יִתֵּן, *that he would give time*, Dan. ii. 16. This is common with the copulative ׀ which in Chaldee, as in

Hebrew, frequently marks the *end* or *object*. See Gen. xxvii. 4; Exod. v. 1.

- (234.) Rem.—In the later Targums we find a strange kind of Pluperfect and Imperfect, formed by prefixing the Preterite of חָזַק to the Preterite of the verb, e. g. $\text{חָזַק וְחָזַק חֲמִידָה}$, *Eve who had desired*, Gen. iv. 1 (Jon.). This occurs generally in relative sentences.

§ 62.—USE OF THE IMPERATIVE AND INFINITIVE.

- 235.) Sometimes we find two Imperatives joined by the copulative ו , the first containing an exhortation, and the second a consequence of obeying it. In such a case the second may be translated as a Future, e. g. $\text{רָא עֲבִידוֹ וְאַתְּקִימוּ}$, *this do ye, and be saved*, i. e. *and ye shall be saved*, Gen. xlii. 18.
- (236.) The construction of the Infinitive with prepositions is sometimes found in the Chaldee, e. g. $\text{בְּמִיתוּדֵי מִפְּרִן אָרָם}$, *in his coming from Padan Aram*, i. e. *when he came*, Gen. xxxiii. 18. Most frequently, however, when this construction occurs in the Hebrew, the sense is expressed in Chaldee by the finite verb with some conjunction, as it would be in our language: thus, Gen. ii. 4, for בְּרִבְרָאם in the Hebrew, we find in Onkelos $\text{כִּד אֶתְבְּרִיאוּ}$, i. e. *when they were created*.
- (237.) When an Infinitive is governed by a verb implying *power*, *command*, or *purpose*, it has usually ל prefixed; $\text{יִכָּל לְהַחֲיוּהָ}$, *he will be able to show*, Dan. ii. 10; $\text{אָמַר לְהוֹבִדָּהּ}$, *he commanded to destroy*, Dan. ii. 13. The same takes place when Infinitives are governed by nouns, e. g. $\text{לֹא עֵדוֹן לְמִכְנָשׁ}$, *it is not time to collect*, Gen. xxix. 7. In both cases, and particularly in the latter, the ל is sometimes omitted. Similar is the use of the Infinitive with ל following אֵית , לֹא ,

or לִית, מָה, e.g. רַי לֹא לְהִשְׁנִיָּה, *which may not be changed*, lit. *which is not for to change*, Dan. vi. 9.

After הָוֵא, the Infinitive with ל makes a kind of periphrasis of the Future, e.g. וְהָיָה שֶׁמֶשׁ לְמַעַל, *and the sun was about to set*, Gen. xv. 12.

The Infinitive is often connected with the finite verb to express *intensity*, *certainly*, or *continuance* of the action, e.g. לֹא מָמַת תָּמוּתוֹן, *ye shall not certainly die*, Gen. iii. 4; אֶסְגָּאָה אֶסְגִּי, *I will greatly increase*, Gen. iii. 16; מְקַטֵּל קָטִיל, *Joseph is surely killed*, Gen. xxxvii. 33; מִיָּבֵל תִּיכּוֹל, *thou mayest at all times eat*, Gen. ii. 16.

The suffix appended to an Infinitive may refer either to the subject or object of the action expressed by the verb. In the former case the Infinitive is regarded as a noun, and takes the *nominal* suffixes.

§ 63.—USE OF THE PARTICIPLE.

The participle by itself in Chaldee is sometimes used for the finite verb, generally expressing the present tense, e.g. אָמַר מֶלֶכָּא וְעָנָה מֶלֶכָּא, *the king answereth and saith*, Dan. ii. 5.

The participle is frequently used with the verb הָוֵא, in place of the finite verb. In this case a continuing action is generally denoted, e.g. הָוֵא רְוִיָּה, *thou wast seeing*, Dan. ii. 31.

With the personal pronouns, or with אֵית, the participle is used for all times, but most frequently for the present, e.g. חֲשִׁבְתִּין אֲנַחְנָא, *we deem it necessary*, Dan. ii. 16; אֲנָא דִּין, *I will judge*, Gen. xv. 14.

When participles are followed by a noun which expresses the object of the action of the verb, a two-fold construction is allowable, the participle being either regarded

as a noun followed by a genitive, or as a part of the verb governing the noun in the same manner as the verb, e. g. *פָּרִיסָן נִדְפִירוֹן*, *going out of the gate*, Gen. xxxiv. 24; *פָּרִיסָן נִדְפִירוֹן*, *spreading their wings*, Exod. xxv. 20. Neither mode of construction is confined to active participles.

§ 64.—EXPRESSION OF THE OPTATIVE.

- (244.) We have seen (233, 1) that the Future is used to express the Optative. It may also be expressed by certain forms of circumlocution, e. g. (a) by an interrogative pronoun, with a verb in the third person, e. g. *מִן יִמְנְנֵי דִינָא*, *O would that I were made judge!* lit. *who will make me judge?* II. Sam. xv. 4.* Like the phrase *יִתֵּן מִי* in Hebrew, *יִתֵּן מִי* is used to express the Optative, and that in cases where the verb *יִתֵּן* does not seem to be quite applicable, e. g. *מִן יִתֵּן רַמְשָׁא*, *O would that it were evening*, Deut. xxviii. 67. (b) By the interjection *לִי*, e. g. *לִי רַמְתָּנָא*, *would that we had died*, Numb. xx. 3.

§ 65.—NUMBER AND PERSON OF THE VERB.

- (245.) To the general rule, that the verb agrees with its subject in gender and number, some exceptions occur: (a) Thus masculine forms (being those of most common use) are sometimes employed in reference to feminine subjects, e. g. *כָּל-עֲבִידָא לֹא יִתְעַבֵּיד*, *no work shall be done*, Exod. xii. 16. (b) Plural verbs may be used with singular collective nouns, e. g. *יָמוּתוּן כָּל-עֲגָא*, *all the sheep will die*, Gen. xxxiii. 13. The case is similar when the nominative to a

* For an instance of a similar circumlocution for the Optative in Latin, see Virgil, Georg. II., 488, 489.

plural verb is implied in a previous collective noun, e. g. *וַיִּשְׁלְטוּ בְּעֶבֶד אֲנָשָׁא*, *let us make man, and let them rule*, Gen. i. 26.

The third person sing. masc. or fem. is sometimes employed impersonally, e. g. *עָקַת לְדָוִד*, *David was distressed*: | lit. *it was anxious with David*, I. Sam. xxx. 6.

The indeterminate third person (corresponding to the (247.) English *one* or *they*; German, *man*; French, *on*) is expressed in Chaldee (*a*) most frequently by the third person masc. plur., e. g. *דִּי לֹא יְהוּבְדִין דְּגִיָּאל וְחִבְרוּי*, *that Daniel and his companions should not be destroyed*; lit. *that they should not destroy Daniel*, &c., Dan. ii. 18. (*b*) By the third person sing., e. g. *קָרָא שְׁמָהּ*, *the name of it was called*, Gen. xi. 9. (*c*) By the second person sing.

It is very common to find in Chaldee a passive verb followed by an accusative of the noun, which is the subject of the action, and which, therefore, we might expect to find in the nominative, e. g. *וְאַתְיָלִיד לְחִנוּךְ יֵת עֵרָד*, *and to Enoch was born Irad*, Gen. iv. 18; *וַיִּתְּחוּא לְרִבְקָה יֵת פְּתֻמֵּי עֵשָׂו*, *and the words of Rebekah were told to Esau*, Gen. xxvii. 42.

Grammarians usually explain this construction by stating that the passive in such cases is to be regarded as an impersonal active.

When several substantives connected by *and* have a (249.) common predicate, it sometimes is in the singular, particularly when it stands before the nouns, but more frequently in the plural. See Exod. xxi. 4; Gen. xl. 1 (Jon.).

§ 66.—REGIMEN OF VERBS.

We find in Chaldee many verbs governing the accusative, which, according to the analogy of other languages, (250.)

we would expect from their meaning to be followed by other cases.* Such are אָתִיב, *to reply to, to answer*; עָרַע, *to happen to, to befall*; פָּקַד, *to command*; הִכִּין, *to trust*; שָׁמַשׁ, *to serve*; בָּסַר, *to bear good tidings to, i. e. to gladden with good tidings*.

- (251.) Verbs implying *fulness* or *want*, such as סָבַע, *to be satiated*; שָׂבַע, the same; מָלָא, and its reflexive, אֶתְמָלִי, *to be filled*; רָחַשׁ, *to swarm with*; שָׁגַר, *to overflow with*; חָסַר, *to be deficient in, to want*, also, contrary to analogy, take an accusative case of that in respect of which the fulness or want exists.

- (252.) In the following cases verbs govern two accusatives:—

1. Verbs which in *Pehal* govern one accusative, in the causative conjugations, *Pahel* and *Aphel*, govern two, e. g. תְּזַרְרִין יְתֵהוּן הַמָּגִן, *thou shalt gird on them girdles*, Exod. xxix. 9; תְּהוֹדִיעַנִי הַלְמָא, *you will make known the dream to me*, Dan. ii. 5.

2. Verbs signifying *to clothe or cover one with anything* (Exod. xxxiv. 24); *to do one any service or injury* (Gen. xxx. 29); *of asking anything of any one* (Deut. xiv. 26); *of making one something* (Exod. xxx. 25) also govern two accusatives.

- (253.) Some verbs are followed by a dative, contrary to what analogy would lead us to expect, e. g. קָרָא, *to call, to give a name to*; נִשָּׁק, *to kiss*; שָׁאַל, *to inquire of, ask*. Passive verbs are followed by the dative of the person or thing from which the effect proceeds, e. g. יִתְעַבֵּד לָכֵן, *it shall be done by you*, Exod. xii. 16.

* According to the analogy of the Greek and Latin, these verbs would be followed by some other case than the accusative, but they can all be rendered by verbs which in English would govern the accusative.

§ 67.—USE OF PREPOSITIONS WITH VERBS.

What prepositions are employed in connexion with verbs is in general to be ascertained from the Lexicons. The following rules may be useful to guide the student:—

The preposition **בְּ** follows verbs of *seizing, holding*, e. g. (254.) **חָזַק**; verbs of *acknowledgment, disowning*, e. g. **בָּכַר**; verbs signifying *to look upon, to hearken to, to smell to*, e. g. **חָזַא**, **שָׁמַע**, **רוּחַ**; verbs signifying *to invoke, to call upon*, e. g. **צִלָּא**; *to rule over*, e. g. **שָׁלַט**; after verbs of *eating or drinking*, **בְּ** is joined to the noun, signifying the cup or dish (Dan. v. 2).

The preposition **לְ** follows verbs signifying *to make one* (255.) *anything, to become anything*, e. g. **נָתַן**, **הָיָא**; see Jer. ix. 11, Gen. ii. 24.

Verbs implying mental emotions, e. g. **רָחַם**, *to pity*; (256.) **הִתְרַא**, *to rejoice*; **בָּסַר**, *to despise*; **חָוִיס**, *to have mercy*, are followed by **עַל** in connexion with the object towards which the emotion is felt. **פָּקַד**, *to command*, is followed by **עַל**, with the person *upon* whom the command is laid.

The preposition **מִן** follows not only verbs signifying *to* (257.) *flee from*, but those of kindred signification, such as *to fear, to beware of, to abstain from*. **מִן** is also used with verbs signifying *fulness, emptiness, &c.*, in connexion with the noun in respect of which the fulness, emptiness, &c., exists. The preposition **בְּאַחֲרָיִם** is naturally used with verbs signifying *to follow after, pursue, &c.*

§ 68.—VERBS USED FOR ADVERBS.

Sometimes a verb placed before another qualifies its (258.) meaning as an adverb. Thus, *once more* is expressed by

אֹסִיף, *to add*; *well* by אֵיטִיב, *to make good*; *first* by קִדְּם, *to cause to precede*; *much* or *greatly* by אִסְגִּי, *to make much* or *great*. These verbs are generally followed by the infinitive of the verb whose meaning they qualify: e. g. לֹא תוֹסִיף, *it shall no more give its strength*, Gen. iv. 12. מִקְדָּמִין לְמִשְׁאֵל בְּשִׁלְמֹד, *saluting thee first*, Gen. xlix. 8. אִסְגִּי לְמַעַבְדַּב בְּיָשִׁין, *he hath done much wickedness*, Joel, ii. 20. Sometimes the two verbs are joined by the copulative, e. g. וַיִּחַב וַיַּחֲקֵ וַיַּחֲפֹר, *and Isaac digged again*, lit. *returned and digged*, Gen. xxvi. 18.

§ 69.—ELLIPSIS, CONSTRUCTIO PRÆGNANS.

- (259.) The most common kind of ellipsis is when the substantive verb is omitted, e. g. דִּי שְׁמָהּ בִּלְטִישַׁאצָּר, *whose name (was) Belteshazzar*, Dan. ii. 26. The use of the participle for the finite verb (240) is to be thus explained. In general the mode of supplying an ellipsis in any particular case readily presents itself.
- (260.) The *pregnant construction* takes place when a verb stands in a construction to which its meaning is not strictly suitable, and another verb must be supplied, connected in the writer's mind with the verbal idea that is expressed; e. g. הָמָּהּ נִבְרָא נָבָר לְחִבְרִיהָ, *the men wondered each to his fellow*, i. e. *wondered (and looked or spoke) each*, &c., Gen. xlii. 33.

CHAPTER IV.

SYNTAX OF THE PARTICLES.

§ 70.—OF WORDS EXPRESSING NEGATION.

The negative particle לֹא (written in one place, Dan. (261.) 7. 32, לָהּ) is the same as the Hebrew לֹא, and, like it, expresses unconditional negation. לֹא־לִי differs from it, as לֹא־לִי differs from לֹא in Hebrew, by including in it the verb substantive, thus signifying *there is not*. Hence, it is often found with personal pronouns, and with participles, e. g. לֹא־אֶנָּה יֹדֵעַ, *I will not give*, Exod. v. 10.

The use of אִם, or אִם־נָא, *if*, as a negative particle, is derived (262.) from its employment in oaths, the adjuration being mentally supplied, e. g. אִם־אֶסֶב, *I will not take*, Gen. xiv. 23, where the speaker is supposed to imprecate on himself some calamity *if he would take*.

§ 71.—OF ADVERBS REPEATED, OF INTERROGATIVE PARTICLES, &c.

The repetition of adverbs sometimes denotes intensity, (263.) לְחֻדָּא לְחֻדָּא, *very greatly*, and sometimes continuation, e. g. זָעִיר זָעִיר, *by little and little*.

The prefix הֲ is the usual mark of an interrogation, but (264.) this particle is not always employed, and that a sentence is interrogative is sometimes to be ascertained only from the context, e. g. אַתָּה הֲיִין בְּרִי עֵשָׂו, *art thou my son Esau?* Gen. xxvi. 24.

The disjunctive form of question (*whether—or*) may be (265.) expressed by אִם־הֲ; e. g. הֲטוֹבָא הִיא אִם בִּישָׂא, *whether it is good or bad*, Num. xiii. 20.

	PEHAL.	ITHPEHAL	PAHEL.
<i>Prot.</i> 3 m.	קָטַל	אֶתְקַטַּל	נִפְטַל
3 f.	קָטַלְתְּ	אֶתְקַטַּלְתְּ	נִפְטַלְתְּ
2 m.	קָטַלְתָּ	אֶתְקַטַּלְתָּ	נִפְטַלְתָּ, קָטַלְתָּ
2 f.	קָטַלְתְּ	אֶתְקַטַּלְתְּ	נִפְטַלְתְּ
1 c.	קָטַלְתָּ	אֶתְקַטַּלְתָּ	נִפְטַלְתָּ
<i>Plur.</i> 3 m.	קָטְלוּ	אֶתְקַטְּלוּ	נִפְטְלוּ
3 f.	קָטַלְנָא	אֶתְקַטְּלֵנָא	נִפְטְלֵנָא
2 m.	קָטַלְתֶּם	אֶתְקַטְּלֶם	נִפְטַלְתֶּם
2 f.	קָטַלְתֶּן	אֶתְקַטְּלֶן	נִפְטַלְתֶּן
1 c.	קָטַלְתֶּם	אֶתְקַטְּלֶם	נִפְטַלְתֶּם
<i>Infjn.</i>	כִּקְטַל	אֶתְקַטְּלָא	נִפְטָא
<i>Imp.</i> 2 m.	קָטַל	אֶתְקַטַּל	נִפְטַל
2 f.	קָטְלִי	אֶתְקַטְּלִי	נִפְטְלִי
<i>Plur.</i> 2 m.	קָטְלוּ	אֶתְקַטְּלוּ	נִפְטְלוּ
2 f.	קָטַלְנָא	אֶתְקַטְּלֵנָא	נִפְטְלֵנָא
<i>Fut.</i> 3 m.	יִקְטַל	יֶתְקַטַּל	יִנְטַל
3 f.	תִּקְטַל	תֶּתְקַטַּל	תִּנְטַל
2 m.	תִּקְטַל	תֶּתְקַטַּל	תִּנְטַל
2 f.	תִּקְטְלוּ	תֶּתְקַטְּלוּ	תִּנְטְלוּ
1 c.	אֶקְטַל	אֶתְקַטַּל	אֶנְטַל
<i>Plur.</i> 3 m.	יִקְטְלוּ	יֶתְקַטְּלוּ	יִנְטְלוּ
3 f.	יִקְטְלוּ	יֶתְקַטְּלוּ	יִנְטְלוּ
2 m.	תִּקְטְלוּ	תֶּתְקַטְּלוּ	תִּנְטְלוּ
2 f.	תִּקְטְלוּ	תֶּתְקַטְּלוּ	תִּנְטְלוּ
1 c.	נִקְטַל	נֶתְקַטַּל	נִנְטַל
1 Part. {	m. קָטַל	מֶתְקַטַּל	מִנְטַל
	f. קָטַלְנָא	מֶתְקַטְּלֵנָא	מִנְטְלֵנָא
2 Part. {	m. קָטִיל		מִנְטִיל
	f. קָטִילָא		מִנְטִילָא

[illegible]

SUFFIXES.	PRETERITE.		SUFFIXES.	FUTURE.	
	3 masc. sing.	3 masc. plur.		3 masc. sing.	3 masc. plur.
1 c. sing.	קָטַלְנִי	קָטַלְנֵנוּ	1 c. sing.	יִקְטַלְנִי	יִקְטַלְנֵנוּ
2 m. sing.	קָטַלְתָּ	קָטַלְתֶּם	2 m. sing.	יִקְטַלְךָ	יִקְטַלְכֶם
3 m. sing.	קָטַלָּה	קָטַלְהִי	3 m. sing.	יִקְטַלְהָ	יִקְטַלְהֶּנָּה
2 m. plur.	קָטַלְכוֹן	קָטַלְנִכּוֹן	2 m. plur.	יִקְטַלְכּוֹן	יִקְטַלְנִכּוֹן
3 m. plur.	קָטַלְפוֹן	קָטַלְנֵנוּ	3 m. plur.	יִקְטַלְפוֹן	יִקְטַלְנֵנוּ
	3 fem. sing.	3 fem. plur.		IMPERATIVE.	
1 c. sing.	קָטַלְתִּנִּי	קָטַלְתִּנֵּנוּ		2 masc. sing.	2 masc. plur.
2 m. sing.	קָטַלְתָּהּ	קָטַלְתֶּם			
3 m. sing.	קָטַלְתֶּהּ	קָטַלְתִּי	1 c. sing.	קָטַלְנִי	קָטַלְנֵנוּ
2 m. plur.	קָטַלְכוֹן	קָטַלְנִכּוֹן	3 m. sing.	קָטַלְהָ	קָטַלְהֶּנָּה
3 m. plur.	קָטַלְפוֹן	קָטַלְנֵנוּ	1 c. plur.	קָטַלְנָא	קָטַלְנֵנָא
	2 masc. sing.	2 masc. plur.	3 m. plur.	קָטַלְפוֹן	קָטַלְנֵנוּ
1 c. sing.	קָטַלְתִּנִּי	קָטַלְתִּנֵּנוּ		2 fem. sing.	2 fem. plur.
3 m. sing.	קָטַלְתֶּהּ	קָטַלְתִּי			
3 m. plur.	קָטַלְפוֹן	קָטַלְנֵנוּ	1 c. sing.	קָטַלְנִי	קָטַלְנֵנוּ
	2 fem. sing.		3 m. sing.	קָטַלְהָ	קָטַלְהֶּנָּה
1 c. sing.	קָטַלְתִּנִּי		3 m. plur.	קָטַלְפוֹן	קָטַלְנֵנוּ
3 m. sing.	קָטַלְתֶּהּ			INFINITIVE.	
3 m. plur.	קָטַלְתֵּנוּ				
	1 com. sing.	1 com. plur.	1 c. sing.	מִקְטַלִּי	
2 m. sing.	קָטַלְתָּהּ	קָטַלְתֶּם	2 m. sing.	מִקְטַלְךָ	
3 m. sing.	קָטַלְתֶּהּ	קָטַלְתִּי	3 m. sing.	מִקְטַלְהָ	
2 m. plur.	קָטַלְכוֹן	קָטַלְנִכּוֹן	2 m. plur.	מִקְטַלְכּוֹן	
	קָטַלְפוֹן	קָטַלְנֵנוּ	3 m. plur.	מִקְטַלְפוֹן	

		PEHAL.	APHEL.	ITTAPHAL.
<i>Pret.</i>	3 m.	נִפֵּק	אִפֵּק	אִתְּפֵק
	3 f.	נִפְקָת	אִפְקָת	אִתְּפְקָת
	2 m.	נִפְקֹתָ	אִפְקֹתָ	אִתְּפְקֹתָ
	2 f.	נִפְקֹתְ	אִפְקֹתְ	אִתְּפְקֹתְ
	1 c.	נִפְקָתָ	אִפְקָתָ	אִתְּפְקָתָ
	3 m.	נִפְקִי	אִפְקִי	אִתְּפְקִי
	3 f.	נִפְקִיָּה	אִפְקִיָּה	אִתְּפְקִיָּה
	2 m.	נִפְקִיתֶם	אִפְקִיתֶם	אִתְּפְקִיתֶם
	2 f.	נִפְקִיתֶנּוּ	אִפְקִיתֶנּוּ	אִתְּפְקִיתֶנּוּ
	1 c.	נִפְקִינָה	אִפְקִינָה	אִתְּפְקִינָה
<i>Infin.</i>		מִפֵּק	אִפְקָא	אִתְּפְקָא
<i>Imp.</i>	2 m.	פֵּק, פִּקֵּ	אִפֵּק	אִתְּפֵק
	2 f.	פִּקִי	אִפְקִי	אִתְּפְקִי
<i>Plur.</i>	2 m.	פִּקִּי, פִּקִּי	אִפְקִי	אִתְּפְקִי
	2 f.	פִּקִּינָה	אִפְקִינָה	אִתְּפְקִינָה
<i>Fut.</i>	3 m.	יִפֵּק, יִפְקֵ	יִפֵּק	יִתְּפֵק
	3 f.	תִּפֵּק, תִּפְקָ	תִּפֵּק	תִּתְּפֵק
	2 m.	תִּפְקֹתָ, תִּפְקֹ	תִּפְקֹתָ	תִּתְּפְקֹתָ
	2 f.	תִּפְקֹתְ, תִּפְקֹ	תִּפְקֹתְ	תִּתְּפְקֹתְ
	1 c.	אִפְקָ, אִפְקָ	אִפְקָ	אִתְּפְקָ
	3 m.	יִפְקִי	יִפְקִי	יִתְּפְקִי
	3 f.	יִפְקִיָּה	יִפְקִיָּה	יִתְּפְקִיָּה
	2 m.	תִּפְקִיתֶם	תִּפְקִיתֶם	תִּתְּפְקִיתֶם
	2 f.	תִּפְקִיתֶנּוּ	תִּפְקִיתֶנּוּ	תִּתְּפְקִיתֶנּוּ
	1 c.	נִפֵּק, נִפְקָ	נִפֵּק	נִתְּפֵק
1 Part.	m.	נִפֵּק	מִפֵּק	מִתְּפֵק
	f.	נִפְקָא	מִפְקָא	מִתְּפְקָא
2 Part.	m.	נִפְקִי	מִפֵּק	
	f.	נִפְקִיָּה	מִפְקָא	

		PEHAL.	APHEL. *	ITTAPHAL.
<i>Pret.</i>	3 m.	דִּק	אִדֵּק	אִתְדִק
	3 f.	דִּקַּת	אִדְקַת	אִתְדִקַּת
	2 m.	דִּקְתָּא, דִּקְתָּ	אִדְקְתָּ	אִתְדִקְתָּ
	2 f.	דִּקְתְּ	אִדְקְתְּ	אִתְדִקְתְּ
	1 c.	דִּקְתִּי	אִדְקְתִּי	אִתְדִקְתִּי
<i>Plur.</i>	3 m.	דִּקּוּ	אִדְקּוּ	אִתְדְּקוּ
	3 f.	דִּקְא	אִדְקְא	אִתְדְּקְא
	2 m.	דִּקְרַעְיוּ	אִדְקְרַעְיוּ	אִתְדְּקְרַעְיוּ
	2 f.	דִּקְרַתּוּ	אִדְקְרַתּוּ	בִּתְדְּקְרַתּוּ
	1 c.	דִּקְרַבְנָא	אִדְקְרַבְנָא	אִתְדְּקְרַבְנָא
<i>Inf.</i>		מִדִּק	אִדְקָא	אִתְדְּקָא
<i>Imp.</i>	2 m.	דִּק	אִדֵּק	אִתְדִק
	2 f.	דִּקִּי	אִדְקִי	אִתְדְּקִי
<i>Plur.</i>	2 m.	דִּקּוּ	אִדְקּוּ	אִתְדְּקּוּ
	2 f.	דִּקְבָּא	אִדְקְבָּא	אִתְדְּקְבָּא
<i>Fut.</i>	3 m.	יִדֵּק	יִדֵּק	יִתְדֵּק
	3 f.	תִּדֵּק	תִּדֵּק	תִּתְדֵּק
	2 m.	תִּדֵּק	תִּדֵּק	תִּתְדֵּק
	2 f.	תִּדְקִיז	תִּדְקִיז	תִּתְדְּקִיז
	1 c.	אִדֵּק	אִדֵּק	אִתְדֵּק
<i>Plur.</i>	3 m.	יִדְקִיוּ	יִדְקִיוּ	יִתְדְּקִיוּ
	3 f.	יִדְקוּ	יִדְקוּ	יִתְדְּקוּ
	2 m.	תִּדְקִיוּ	תִּדְקִיוּ	תִּתְדְּקִיוּ
	2 f.	תִּדְקִיוּ	תִּדְקִיוּ	תִּתְדְּקִיוּ
	1 c.	כִּדֵּק	כִּדֵּק	כִּתְדֵּק
1 Part.	m.	דִּקְנָא	מִדֵּק	מִתְדֵּק
	f.	דִּקְנָא	מִדֵּקָא	מִתְדֵּקָא
2 Part.	m.	דִּקְוִיָּא	כִּדֵּק	
	f.	דִּקְוִיָּא	מִדֵּקָא	

VERBS פִּי.	VERBS פִּי.
PEHAL.	
<i>m. sing.</i> יָלַד	יָטַב
<i>f. sing.</i> יָלְדָה	
<i>c. sing.</i> יָלְדָה, &c., reg.	
<i>m. sing.</i> חָב, דָּע, לָד	
מִילָד	
<i>m. sing.</i> יָלַד, יִילָד	יִיטַב, יִיטַב
ITHPEHAL.	
<i>m. sing.</i> אֶתְיָלַד, אֶתְיָלְדָה	
PAHEL.	
<i>m. sing.</i> יָלַד	יָטַב
<i>m. sing.</i> יִילָד, יִילְדָה	יִיטַב
ITHPAHAL.	
<i>m. sing.</i> אֶתְיָלַד	אֶתְיִטַּב
APHEL.	
<i>m. sing.</i> אֶלְדָה	אֶיִטַּב, אֶיִטַּב
<i>m. sing.</i> יֶחֱדַע, יֶחֱלַד	יִיטַב

	PEHAL.	ITHPEHAL.	PAHEL.	ITHPAHAL.
<i>Pret.</i> 3 m.	קם	אתקם	קים	אתקים
3 f.	קמת	אתקמת	קימת	אתקימת
2 m.	קמת, קמת	אתקמת	קימת	אתקימת
2 f.	קמת	אתקמת	קימת	אתקימת
1 c.	קמת	אתקמת	קימת	אתקימת
<i>Plur.</i> 3 m.	קמו	אתקמו	קימו	אתקימו
3 f.	קמא	אתקמא	קימא	אתקימא
2 m.	קמהון, קמהון	אתקמהון	קימהון	אתקימהון
2 f.	קמתן, קמתן	אתקמתן	קימתן	אתקימתן
1 c.	קמנא, קמנא	אתקמנא	קימנא	אתקימנא
<i>Infin.</i>	מקם (מקום)	אתקמא	קימא	אתקימא
<i>Imp.</i> 2 m.	קים	אתקם	קים	אתקים
2 f.	קימי	אתקימי	קימי	אתקימי
<i>Plur.</i> 2 m.	קימו	אתקמו	קימו	אתקימו
2 f.	קימנא	אתקמנא	קימנא	אתקימנא
<i>Fut.</i> 3 m.	יקום	יתקום	יקים	יתקים
3 f.	תקום	תתקום	תקים	תתקים
2 m.	תקום	תתקום	תקים	תתקים
2 f.	תקומין	תתקומין	תקומין	תתקומין
1 c.	תקום	אתקם	תקים	יתקים
<i>Plur.</i> 3 m.	יקומון	יתקומון	יקימון	יתקימון
3 f.	יקומן	יתקומן	יקימן	יתקימן
2 m.	תקומון	תתקומון	תקימון	תתקימון
2 f.	תקומן	תתקומן	תקימן	תתקימן
1 c.	נקום	נתקום	נקים	נתקים
1 Part. {	m. קאם, קאים	מתקם	מקים	מתקים
	f. קימא	מתקמא	מקימא	מתקימא
2 Part. {	m. קי		מקים	
	f. קימא		מקימא	

[illegible]

	PEHAL.	ITHPEHAL.	PAHEL.
<i>Pret.</i> 3 m.	בָּלָא יִי	אֶתְבָּלִי	בָּלִי
3 f.	בָּלָת	אֶתְבָּלִית	בָּלִית יֵאֵת
2 m.	בָּלִית יֵת	אֶתְבָּלִית	בָּלִית
2 f.	בָּלִית יֵת	אֶתְבָּלִית	בָּלִית
1 c.	בָּלִית יֵיתִי	אֶתְבָּלִיתִי	בָּלִית יֵיתִי
<i>Plur.</i> 3 m.	בָּלוּ	אֶתְבָּלִיו	בָּלִיו יֵאֵת
3 f.	בָּלָאח	אֶתְבָּלִיא	בָּלִיא
2 m.	בָּלִיתוֹן	אֶתְבָּלִיתוֹן	בָּלִיתוֹן (ל)
2 f.	בָּלִיתוֹן	אֶתְבָּלִיתוֹן	בָּלִיתוֹן (ל)
1 c.	בָּלִיטָא	אֶתְבָּלִיטָא	בָּלִיטָא (ל)
<i>Infn.</i>	מִבָּלָא מִי	אֶתְבָּלָאח	בָּלָאח
<i>Imp.</i> 2 m.	בָּלִי מִי	אֶתְבָּלִי מִי	בָּלִי מִי
2 f.	בָּלָא יִי	אֶתְבָּלָא	בָּלָא
<i>Plur.</i> 2 m.	בָּלוּ	אֶתְבָּלוּ	בָּלוּ
2 f.	בָּלָאטָא בָּלֹן	אֶתְבָּלָטָא	בָּלָטָא
<i>Fut.</i> 3 m.	יִבָּלָא יִי	יֶתְבָּלִי מִי	יִבָּלִי מִי
3 f.	הִבָּלָא	הִתְבָּלִי	הִבָּלִי
2 m.	הִבָּלָא	הִתְבָּלִי	הִבָּלִי
2 f.	הִבָּלִין	הִתְבָּלִין	הִבָּלִין
1 c.	אִבָּלָא	אִתְבָּלִי	אִבָּלִי
<i>Plur.</i> 3 m.	יִבָּלוֹן	יֶתְבָּלוֹן	יִבָּלוֹן
3 f.	יִבָּלֹן	יֶתְבָּלֹן	יִבָּלֹן
2 m.	הִבָּלוֹן	הִתְבָּלוֹן	הִבָּלוֹן
2 f.	הִבָּלֹן	הִתְבָּלֹן	הִבָּלֹן
1 c.	נִבָּלָא	נִתְבָּלִי	נִבָּלִי
1 Part. { m.	בָּלָא יִי	מִתְבָּלִי מִי	מִבָּלִי מִי
f.	בָּלִיא	מִתְבָּלִיא	מִבָּלִיא
2 Part. { m.	בָּלָא יִי		מִבָּלִי
f.	בָּלִיא		מִבָּלִיא

ΙΤΗΡΑΗΛ.	APHEL.	ΙΤΤΑΡΗΛ.
אַתְּגֵלִי	אַגְלִי	אַתְּגֵלִי
אַתְּגֵלִית	אַגְלִית	אַתְּגֵלִית יֵאת
אַתְּגֵלִית	אַגְלִית יֵת יֵת	אַתְּגֵלִית
אַתְּגֵלִית	אַגְלִית	אַתְּגֵלִית
אַתְּגֵלִיתִי	אַגְלִית יֵתִי	אַתְּגֵלִית
אַתְּגֵלִיו	אַגְלִיו יֵאת	אַתְּגֵלִיו
אַתְּגֵלִיָּא	אַגְלִיָּא	אַתְּגֵלִיָּא
אַתְּגֵלִיתוֹן	אַגְלִיתוֹן	אַתְּגֵלִיתוֹן
אַתְּגֵלִיתוֹן	אַגְלִיתוֹן	אַתְּגֵלִיתוֹן
אַתְּגֵלִיטָא	אַגְלִיטָא	אַתְּגֵלִיטָא
אַתְּגֵלִיָּא	אַגְלִיָּא	אַתְּגֵלִיָּא
אַתְּגֵלִי מֵא	אַגְלִי מֵא	אַתְּגֵלִי מֵא
אַתְּגֵלִא	אַגְלִא	אַתְּגֵלִא
אַתְּגֵלִו	אַגְלִו	אַתְּגֵלִו
אַתְּגֵלִיטָא	אַגְלִיטָא	אַתְּגֵלִיטָא
יֵתְגֵלִי מֵא	יֵגְלִי מֵא	יֵתְגֵלִי מֵא
יֵתְגֵלִי	יֵגְלִי	יֵתְגֵלִי
יֵתְגֵלִי	יֵגְלִי	יֵתְגֵלִי
יֵתְגֵלִין	יֵגְלִין	יֵתְגֵלִין
אַתְּגֵלִי	אַגְלִי	אַתְּגֵלִי
יֵתְגֵלִוֹן	יֵגְלִוֹן	יֵתְגֵלִוֹן
יֵתְגֵלִין	יֵגְלִין	יֵתְגֵלִין
יֵתְגֵלִוֹן	יֵגְלִוֹן	יֵתְגֵלִוֹן
יֵתְגֵלִין	יֵגְלִין	יֵתְגֵלִין
נֵתְגֵלִי	נֵגְלִי	נֵתְגֵלִי
מֵתְגֵלִי	מֵגְלִי מֵא	מֵתְגֵלִא
מֵתְגֵלִיָּא	מֵגְלִיָּא	מֵתְגֵלִיָּא
	מֵגְלִי	
	מֵגְלִיָּא	

	PEHAL.	ITHEPEHAL.	PAHEL.
<i>Pret.</i> 3 m.	קטל	אתקטל	קטל
3 f.	קטלת	אתקטלת	קטלת
2 m.	קטלת	אתקטלת	קטלתא, קטלת
2 f.	קטלת	אתקטלת	קטלת
1 c.	קטלת	אתקטלת	קטלת
<i>Plur.</i> 3 m.	קטלו	אתקטלו	קטלו
3 f.	קטלא	אתקטלא	קטלא
2 m.	קטלתון	אתקטלתון	קטלתון
2 f.	קטלתון	אתקטלתון	קטלתון
1 c.	קטלם	אתקטלם	קטלם
<i>Infin.</i>	כקטל	אתקטלא	קטלא
<i>Imp.</i> 2 m.	קטל	אתקטל	קטל
2 f.	קטלי	אתקטלי	קטלי
<i>Plur.</i> 2 m.	קטלו	אתקטלו	קטלו
2 f.	קטלם	אתקטלם	קטלם
<i>Fut.</i> 3 m.	יקטל	יתקטל	יקטל
3 f.	תקטל	תתקטל	תקטל
2 m.	תקטל	תתקטל	תקטל
2 f.	תקטליו	תתקטליו	תקטליו
1 c.	אקטל	אתקטל	אקטל
<i>Plur.</i> 3 m.	יקטלון	יתקטלון	יקטלון
3 f.	יקטלון	יתקטלון	יקטלון
2 m.	תקטלון	תתקטלון	תקטלון
2 f.	תקטלון	תתקטלון	תקטלון
1 c.	נקטל	נתקטל	נקטל
1 Part. { m.	קטל	מתקטל	מתקטל
f.	קטלא	מתקטלא	מתקטלא
2 Part. { m.	קטיל		קטיל
f.	קטילא		קטילא

[illegible]

SUFFIXES.	PRETERITE.		SUFFIXES.	FUTURE.	
	3 masc. sing.	3 masc. plur.		3 masc. sing.	3 masc. plur.
1 c. sing.	הַטְּלֵנִי	הַטְּלֵנִי	1 c. sing.	יִהְיֶה לִּי	יִהְיֶה לָנוּ
2 m. sing.	הַטְּלֶךָ	הַטְּלֶךָ	2 m. sing.	יִהְיֶה לְךָ	יִהְיֶה לָכֶם
3 m. sing.	הַטְּלֶה	הַטְּלֶה	3 m. sing.	יִהְיֶה לוֹ	יִהְיֶה לָהֶם
2 m. plur.	הַטְּלֻכֶם	הַטְּלֻכֶם	2 m. plur.	יִהְיֶה לָכֶם	יִהְיֶה לָהֶם
3 m. plur.	הַטְּלֻם	הַטְּלֻם	3 m. plur.	יִהְיֶה לָהֶם	יִהְיֶה לָהֶם
	3 fem. sing.	3 fem. plur.		IMPERATIVE.	
1 c. sing.	הַטְּלֵנִי	הַטְּלֵנִי		2 masc. sing.	2 masc. plur.
2 m. sing.	הַטְּלֶךָ	הַטְּלֶךָ			
3 m. sing.	הַטְּלֶה	הַטְּלֶה	1 c. sing.	הַטְּלֵנִי	הַטְּלֵנִי
2 m. plur.	הַטְּלֻכֶם	הַטְּלֻכֶם	3 m. sing.	הַטְּלֶה	הַטְּלֶה
3 m. plur.	הַטְּלֻם	הַטְּלֻם	1 c. plur.	הַטְּלֵנוּ	הַטְּלֵנוּ
	2 masc. sing.	2 masc. plur.	3 m. plur.	הַטְּלֻם	הַטְּלֻם
1 c. sing.	הַטְּלֵנִי	הַטְּלֵנִי		2 fem. sing.	2 fem. plur.
3 m. sing.	הַטְּלֶה	הַטְּלֶה			
3 m. plur.	הַטְּלֻם	הַטְּלֻם	1 c. sing.	הַטְּלֵנִי	הַטְּלֵנִי
	2 fem. sing.		3 m. sing.	הַטְּלֶה	הַטְּלֶה
1 c. sing.	הַטְּלֵנִי		3 m. plur.	הַטְּלֻם	הַטְּלֻם
3 m. sing.	הַטְּלֶה			INFINITIVE.	
3 m. plur.	הַטְּלֻם				
	1 com. sing.	1 com. plur.	1 c. sing.	מִהְיֶה לִּי	
2 m. sing.	הַטְּלֶךָ	הַטְּלֶךָ	2 m. sing.	מִהְיֶה לְךָ	
3 m. sing.	הַטְּלֶה	הַטְּלֶה	3 m. sing.	מִהְיֶה לוֹ	
2 m. plur.	הַטְּלֻכֶם	הַטְּלֻכֶם	2 m. plur.	מִהְיֶה לָכֶם	
3 m. plur.	הַטְּלֻם	הַטְּלֻם	3 m. plur.	מִהְיֶה לָהֶם	

		PEHAL.	APHEL.	ITTAPHAL.
<i>Pres.</i>	3 m.	נִפְקַח	אִפְקַח	אִתְּפַקַח
	3 f.	נִפְקַחַת	אִפְקַחַת	אִתְּפַקַחַת
	2 m.	נִפְקַחְתָּ	אִפְקַחְתָּ	אִתְּפַקַחְתָּ
	2 f.	נִפְקַחְתִּי	אִפְקַחְתִּי	אִתְּפַקַחְתִּי
	1 c.	נִפְקַחְתָּ	אִפְקַחְתָּ	אִתְּפַקַחְתָּ
<i>Plur.</i>	3 m.	נִפְקְחוּ	אִפְקְחוּ	אִתְּפַקְחוּ
	3 f.	נִפְקַחְנָא	אִפְקַחְנָא	אִתְּפַקְחְנָא
	2 m.	נִפְקַחְתֶּינּוּ	אִפְקַחְתֶּינּוּ	אִתְּפַקַחְתֶּינּוּ
	2 f.	נִפְקַחְתֶּינּוּ	אִפְקַחְתֶּינּוּ	אִתְּפַקַחְתֶּינּוּ
	1 c.	נִפְקַחְנָא	אִפְקַחְנָא	אִתְּפַקַחְנָא
<i>Inf.</i>		מִפְקַח	אִפְקַחָא	אִתְּפַקַחָא
<i>Imp.</i>	2 m.	פַּק, פִּקַּח	אִפְקַח	אִתְּפַקַח
	2 f.	פִּקִּי	אִפְקִי	אִתְּפִקִי
<i>Plur.</i>	2 m.	פִּקְחוּ, פִּקְחִי	אִפְקְחוּ	אִתְּפַקְחוּ
	2 f.	פִּקְחִינָא	אִפְקַחְנָא	אִתְּפַקְחִינָא
<i>Fut.</i>	3 m.	יִפְקַח, יִפְקַח	יִפְקַח	יִתְּפַקַח
	3 f.	תִּפְקַח, תִּפְקַח	תִּפְקַח	תִּתְּפַקַח
	2 m.	תִּפְקַח, תִּפְקַח	תִּפְקַח	תִּתְּפַקַח
	2 f.	תִּפְקִינּוּ	תִּפְקִינּוּ	תִּתְּפַקִינּוּ
	1 c.	אִפְקַח, אִפְקַח	אִפְקַח	אִתְּפַקַח
<i>Plur.</i>	3 m.	יִפְקְחוּ	יִפְקְחוּ	יִתְּפַקְחוּ
	3 f.	יִפְקְחוּ	יִפְקְחוּ	יִתְּפַקְחוּ
	2 m.	תִּפְקְחוּ	תִּפְקְחוּ	תִּתְּפַקְחוּ
	2 f.	תִּפְקְחוּ	תִּפְקְחוּ	תִּתְּפַקְחוּ
	1 c.	נִפְקַח, נִפְקַח	נִפְקַח	נִתְּפַקַח
<i>Part.</i>	m.	נִפְקַח	מִפְקַח	מִתְּפַקַח
	f.	נִפְקַחָא	מִפְקַחָא	מִתְּפַקַחָא
<i>Part.</i>	m.	נִפְקִי	מִפְקִי	.
	f.	נִפְקִינָא	מִפְקִינָא	.

	PEHAL.	APHEL. *	ITTAPHAL.
<i>Pret.</i> 3 m.	דַּק	אַדַּק	אַתַּדַּק
3 f.	דַּקַּת	אַדַּקַּת	אַתַּדַּקַּת
2 m.	דַּקְתָּ, דַּקְתָּה	אַדַּקְתָּ	אַתַּדַּקְתָּ
2 f.	דַּקְתְּ	אַדַּקְתְּ	אַתַּדַּקְתְּ
1 c.	דַּקְתִּי	אַדַּקְתִּי	אַתַּדַּקְתִּי
<i>Plur.</i> 3 m.	דַּקּוּ	אַדַּקּוּ	אַתַּדַּקּוּ
3 f.	דַּקָּא	אַדַּקָּא	אַתַּדַּקָּא
2 m.	דַּקְתֶּם	אַדַּקְתֶּם	אַתַּדַּקְתֶּם
2 f.	דַּקְתֶּן	אַדַּקְתֶּן	אַתַּדַּקְתֶּן
1 c.	דַּקְתֶּם	אַדַּקְתֶּם	אַתַּדַּקְתֶּם
<i>Inf.</i>	מַדַּק	אַדַּקָּא	אַתַּדַּקָּא
<i>Imp.</i> 2 m.	דַּק	אַדַּק	אַתַּדַּק
2 f.	דַּקִּי	אַדַּקִּי	אַתַּדַּקִּי
<i>Plur.</i> 2 m.	דַּקּוּ	אַדַּקּוּ	אַתַּדַּקּוּ
2 f.	דַּקָּא	אַדַּקָּא	אַתַּדַּקָּא
<i>Fut.</i> 3 m.	יִדַּק	יִדַּק	יִתַּדַּק
3 f.	תִּדַּק	תִּדַּק	תִּתַּדַּק
2 m.	תִּדַּק	תִּדַּק	תִּתַּדַּק
2 f.	תִּדַּקִּי	תִּדַּקִּי	תִּתַּדַּקִּי
1 c.	אֶדַּק	אֶדַּק	אֶתַּדַּק
<i>Plur.</i> 3 m.	יִדַּקּוּ	יִדַּקּוּ	יִתַּדַּקּוּ
3 f.	יִדַּקּוּ	יִדַּקּוּ	יִתַּדַּקּוּ
2 m.	תִּדַּקּוּ	תִּדַּקּוּ	תִּתַּדַּקּוּ
2 f.	תִּדַּקּוּ	תִּדַּקּוּ	תִּתַּדַּקּוּ
1 c.	כִּדַּק	כִּדַּק	כִּתַּדַּק
1 <i>Part.</i> { m.	דַּקֵּן	מַדַּק	מִתַּדַּק
f.	דַּקֵּנָא	מַדַּקָּא	מִתַּדַּקָּא
— { m.	דַּקִּי	כִּדַּק	
f.	דַּקִּיָּא	מַדַּקָּא	

VERBS פִּי.	VERBS פִּי.
PEHAL.	
<i>Pret. 3 m. sing.</i> יָלַד <i>3 f. sing.</i> יָלְדָה <i>1 c. sing.</i> יָלְדָה, &c., reg. <i>Imp. 2 m. sing.</i> חַב, דַּע, לֵד <i>Inf.</i> מִילֵד <i>Fut. 3 m. sing.</i> יֵלֵד, יֵלְדָה	יָטַב יֵיטֵב, יֵיטְבָה
ITHPEHAL.	
<i>Pret. 3 m. sing.</i> אֶתְיָלַד, אֶתְיָלְדָה	
PAHEL.	
<i>Pret. 3 m. sing.</i> יָלַד <i>Fut. 3 m. sing.</i> יֵלְדָה, יֵלְדֵי	יָטַב יֵיטֵב
ITHPAHAL.	
<i>Pret. 3 m. sing.</i> אֶתְיָלְדָה	אֶתְיָטַב
APHEL.	
<i>Pret. 3 m. sing.</i> אוֹלַד <i>Fut. 3 m. sing.</i> יֵחַוְדַע, יֵחַוְדֵי	אוֹיטִיב, אוֹיטִיב יֵיטִיב

	PEHAL.	ITHPEHAL.	PAHEL.	ITHPAHAL.
<i>Pret.</i> 3 m.	קָם	אֶתְקָם	קָיִם	אֶתְקָיִם
3 f.	קָמַת	אֶתְקָמַת	קָיְמַת	אֶתְקָיְמַת
2 m.	קָמַת, קָמַת	אֶתְקָמַת	קָיְמַת	אֶתְקָיְמַת
2 f.	קָמַת	אֶתְקָמַת	קָיְמַת	אֶתְקָיְמַת
1 c.	קָמַת	אֶתְקָמַת	קָיְמַת	אֶתְקָיְמַת
<i>Plur.</i> 3 m.	קָמוּ	אֶתְקָמוּ	קָיְמוּ	אֶתְקָיְמוּ
3 f.	קָמָא	אֶתְקָמָא	קָיְמָא	אֶתְקָיְמָא
2 m.	קָמַתוּן, קָמַתוּן	אֶתְקָמַתוּן	קָיְמַתוּן	אֶתְקָיְמַתוּן
2 f.	קָמַתוּן, קָמַתוּן	אֶתְקָמַתוּן	קָיְמַתוּן	אֶתְקָיְמַתוּן
1 c.	קָמַתָּא, קָמַתָּא	אֶתְקָמַתָּא	קָיְמַתָּא	אֶתְקָיְמַתָּא
<i>Infin.</i>	מָקָם (מָקָם)	אֶתְקָמָא	קָיְמָא	אֶתְקָיְמָא
<i>Imp.</i> 2 m.	קוּם	אֶתְקָם	קָיִם	אֶתְקָיִם
2 f.	קוּמִי	אֶתְקָמִי	קָיְמִי	אֶתְקָיְמִי
<i>Plur.</i> 2 m.	קוּמוּ	אֶתְקָמוּ	קָיְמוּ	אֶתְקָיְמוּ
2 f.	קוּמַתָּא	אֶתְקָמַתָּא	קָיְמַתָּא	אֶתְקָיְמַתָּא
<i>Fut.</i> 3 m.	יִקוּם	יֶתְקָם	יִקְיָם	יֶתְקָיִם
3 f.	תִּקְוִים	תֶּתְקָם	תִּקְיָם	תֶּתְקָיִם
2 m.	תִּקְוִים	תֶּתְקָם	תִּקְיָם	תֶּתְקָיִם
2 f.	תִּקְוִימִין	תֶּתְקָמִין	תִּקְיָמִין	תֶּתְקָיְמִין
1 c.	יִקְוִים	אֶתְקָם	אֶתְקָם	יֶתְקָיִם
<i>Plur.</i> 3 m.	יִקְוִמוּן	יֶתְקָמוּן	יִקְיָמוּן	יֶתְקָיְמוּן
3 f.	יִקְוִימִין	יֶתְקָמִין	יִקְיָמִין	יֶתְקָיְמִין
2 m.	תִּקְוִימִין	תֶּתְקָמִין	תִּקְיָמִין	תֶּתְקָיְמִין
2 f.	תִּקְוִימִין	תֶּתְקָמִין	תִּקְיָמִין	תֶּתְקָיְמִין
1 c.	יִקְוִים	יֶתְקָם	יִקְיָם	יֶתְקָיִם
1 Part. {	m. קָאִם, קָיִם	מֶתְקָם	מִקְיָם	מֶתְקָיִם
	f. קָיְמָא	מֶתְקָמָא	מִקְיָמָא	מֶתְקָיְמָא
2 Part. {	m. קָיִם		מִקְיָם	
	f. קָיְמָא		מִקְיָמָא	

APHEL.	ITHAPHAL.	POLEL.	ITHPOLAL.
אָקום	אַתָּקום	קום	אַתָּקום
אַקומת, אָקום	אַתָּקומת	קומכת	אַתָּקומכת
אַקומת, אָקום	אַתָּקומת	קוממת	אַתָּקוממת
אַקומת	אַתָּקומת	קומת	אַתָּקומת
אַקומת, אָקום	אַתָּקומת	קוממת	אַתָּקוממת
אַקומ	אַתָּקומ	קוממו	אַתָּקוממו
אַקומא	אַתָּקומא	קוממא	אַתָּקוממא
אַקומתין	אַתָּקומתין	קוממתינ	אַתָּקוממתינ
אַקומתן	אַתָּקומתן	קוממתינ	אַתָּקוממתינ
אַקומא	אַתָּקומא	קוממא	אַתָּקוממא
אַקומא	אַתָּקומא	קוממא	אַתָּקוממא
אָקום	אַתָּקום	קום	אַתָּקום
אַקומי	אַתָּקומי	קוממי	אַתָּקוממי
אַקומי	אַתָּקומי	קוממי	אַתָּקוממי
אַקומא	אַתָּקומא	קוממא	אַתָּקוממא
יָקום	יַתָּקום	יקום	יַתָּקום
תָּקום	תַּתָּקום	תקום	תַּתָּקום
תָּקום	תַּתָּקום	תקום	תַּתָּקום
תָּקומין	תַּתָּקומין	תקומין	תַּתָּקומין
אָקום	אַתָּקום	אקום	אַתָּקום
יָקומין	יַתָּקומין	יקומין	יַתָּקומין
יָקומ	יַתָּקומ	יקומ	יַתָּקומ
תָּקומין	תַּתָּקומין	תקומין	תַּתָּקומין
תָּקומן	תַּתָּקומן	תקומן	תַּתָּקומן
נָקום	נַתָּקום	נקום	נַתָּקום
מָקום	מַתָּקום	מקום	מַתָּקום
מָקומא	מַתָּקומא	מקומא	מַתָּקומא
מָקום		מקום	
מָקומא		מקומא	

		PEHAL.	ITHPEHAL.	PAHEL.
<i>Pret.</i>	3 m.	גָּלָא י י י	אֶתְגָּלִי	גָּלִי
	3 f.	גָּלַת	אֶתְגָּלִית	גָּלִית — יֵאֵת
	2 m.	גָּלִית יֵת	אֶתְגָּלִית	גָּלִית
	2 f.	גָּלִית יֵת	אֶתְגָּלִית	גָּלִית
	1 c.	גָּלִית יֵתִי	אֶתְגָּלִיתִי	גָּלִית יֵתִי
	3 m.	גָּלוּ	אֶתְגָּלִיו	גָּלִיו — יֵאֵת
	3 f.	גָּלָאָה	אֶתְגָּלִיָּא	גָּלִיָּא
	2 m.	גָּלִיתוֹן	אֶתְגָּלִיתוֹן	גָּלִיתוֹן (ל)
	2 f.	גָּלִיתוֹן	אֶתְגָּלִיתוֹן	גָּלִיתוֹן (ל)
	1 c.	גָּלִיטָא	אֶתְגָּלִיטָא	גָּלִיטָא (ל)
<i>Infinitive</i>		מִגָּלָא מ — יֵאֵת	אֶתְגָּלָא	גָּלָאָה
<i>Imp.</i>	2 m.	גָּלִי מ — י	אֶתְגָּלִי מ	גָּלִי מ
	2 f.	גָּלָא י	אֶתְגָּלָא	גָּלָא
	2 m.	גָּלוּ	אֶתְגָּלוּ	גָּלוּ
	2 f.	גָּלָאָה גָּלֹן	אֶתְגָּלָאָה	גָּלָאָה
<i>Fut.</i>	3 m.	יִגְלָא י	יִתְגָּלִי מ	יִגְלִי מ
	3 f.	תִּגְלָא	תִּתְגָּלִי	תִּגְלִי
	2 m.	תִּגְלָא	תִּתְגָּלִי	תִּגְלִי
	2 f.	תִּגְלִין	תִּתְגָּלִין	תִּגְלִין
	1 c.	אִגְלָא	אִתְגָּלִי	אִגְלִי
	3 m.	יִגְלֹן	יִתְגָּלֹן	יִגְלֹן
	3 f.	יִגְלִין	יִתְגָּלִין	יִגְלִין
	2 m.	תִּגְלֹן	תִּתְגָּלֹן	תִּגְלֹן
	2 f.	תִּגְלִין	תִּתְגָּלִין	תִּגְלִין
	1 c.	נִגְלָא	נִתְגָּלִי	נִגְלִי
	1 Part. { m.	גָּלָא י	מִתְגָּלִי מ	מִגְלִי מ
	1 Part. { f.	גָּלִיָּא	מִתְגָּלִיָּא	מִגְלִיָּא
<i>2 Part.</i> {	m.	גָּלָא י		מִגְלִי
	f.	גָּלִיָּא		מִגְלִיָּא

ИТРАНАЛ.	АРНЕЛ.	ИТРАНАЛ.
אַתְּגַלִּי	אַגְלִי	אַתְּגַלִּי
אַתְּגַלִּית	אַגְלִית	אַתְּגַלִּית יֵאֵת
אַתְּגַלִּית	אַגְלִית יֵת יֵת	אַתְּגַלִּית
אַתְּגַלִּית	אַגְלִית	אַתְּגַלִּית
אַתְּגַלִּיתִי	אַגְלִית יֵתִי	אַתְּגַלִּית
אַתְּגַלִּיו	אַגְלִיו יֵאֵי	אַתְּגַלִּיו
אַתְּגַלִּימָח	אַגְלִימָא	אַתְּגַלִּימָא
אַתְּגַלִּיתוֹן	אַגְלִיתוֹן	אַתְּגַלִּיתוֹן
אַתְּגַלִּיתוֹן	אַגְלִיתוֹן	אַתְּגַלִּיתוֹן
אַתְּגַלִּיטָא	אַגְלִיטָא	אַתְּגַלִּיטָא
אַתְּגַלִּמָּח	אַגְלִמָּח	אַתְּגַלִּמָּח
אַתְּגַלִּי מֵא	אַגְלִי מֵא	אַתְּגַלִּי מֵא
אַתְּגַלִּמָּא	אַגְלִמָּא	אַתְּגַלִּמָּא
אַתְּגַלִּלֹּא	אַגְלִלֹּא	אַתְּגַלִּלֹּא
אַתְּגַלִּטָּא	אַגְלִטָּא	אַתְּגַלִּטָּא
יֵתְגַלִּי מֵא	יֵגְלִי מֵא	יֵתְגַלִּי מֵא
יֵתְגַלִּי	יֵגְלִי	יֵתְגַלִּי
יֵתְגַלִּי	יֵגְלִי	יֵתְגַלִּי
יֵתְגַלִּיוֹן	יֵגְלִיוֹן	יֵתְגַלִּיוֹן
יֵתְגַלִּי	יֵגְלִי	יֵתְגַלִּי
יֵתְגַלִּוֹן	יֵגְלִוֹן	יֵתְגַלִּוֹן
יֵתְגַלִּין	יֵגְלִין	יֵתְגַלִּין
יֵתְגַלִּוֹן	יֵגְלִוֹן	יֵתְגַלִּוֹן
יֵתְגַלִּין	יֵגְלִין	יֵתְגַלִּין
יֵתְגַלִּי	יֵגְלִי	יֵתְגַלִּי
מֵתְגַלִּי	מֵגְלִי מֵא	מֵתְגַלִּמָּא
מֵתְגַלִּמָּא	מֵגְלִמָּא	מֵתְגַלִּמָּא
	מֵגְלִי	
	מֵגְלִימָּא	



A N A L Y S I S
OF THE
TEXT OF THE CHALDEE PORTION
OF THE
BOOK OF DANIEL.

As some references are made in the Analysis to the *Philologia Sacra* of Glassius, it may be necessary to mention that the edition used was that by Dathe, *Lipsiæ*, 1776. The references to Hengstenberg are to the translation in Clarke's Foreign Theological Library of Vol. I. of his *Beiträge zur Einleitung in's alte Testament*. The letters E. V. are employed to denote the Authorized English Version of the Bible.

ANALYSIS.

CHAPTER II.

1.—Ver. 4. מֶלֶךְ, *O king*; emph. of m. n., מֶלֶךְ, i. q. Hebr.; in the Targums, מֶלֶךְ: Gr. (139). The emphatic state is employed as usual for the vocative: Gr. (196). Plur. abs. מְלָכִים, emph. מְלָכֵיךְ.

2. לְעֶלְמִין, *for ever, in sæcula*; comp. of prep. לְ, and עֶלְמִין, plur. of m. n. עֶלֶם, i. q. Hebr. עוֹלָם. Emph. plur. עֶלְמֵיךְ. See Parad. 2 of masc. nouns.

3. חַיִּי, *live*; 2 m. sing. imper. Pehal from חָיָה or חָיָה, i. q. Hebr. חָיָה: Gr. (91). *Live for ever* was the usual mode of saluting kings in Eastern nations. See iii. 9; v. 10; vi. 7, 22. Nehem. ii. 3.

4. אָמַר, *tell*; in pause, אָמַר; 2 m. sing. imper. Pehal from אָמַר, i. q. Hebr. אָמַר.

5. חֲלֵמָא, *the dream*; emph. of m. n. חֵלֶם, i. q. Hebr. חֲלֹם. With suff. of 2 m. sing. חֲלֵמָךְ, ver. 28. With suff. of 1 sing. חֲלֵמִי, iv. 9 (6). Plur. abs. חֲלָמִים.

6. לְעֲבָדֶיךָ, *to thy servants*; comp. of prep. לְ, plur. of m. n. עָבֵד, i. q. Hebr. עָבֵד, see Parad. IV. of masc. nouns, and suffix of 2 m. sing., which displaces the termination of the plur. of the noun.

7. וּפְשָׁרָא, *and the interpretation*; comp. of the conjunction וְ, which has the form וְ before the labial, and פְּשָׁרָא emph. of m. n. פֶּשֶׁר, derived from פֶּשַׁר, i. q. Hebr. פָּתַר, *to explain, interpret*. We have the same noun with the suffix of 3 m. sing. פִּשְׁרָה, verses 5, 6. The emph. form with the termination פֶּשֶׁר for פֶּשַׁר, and with the conj. וְ, וּפְשָׁרָה, occurs, ver. 7.

8. נִרְמָא, *we will show*; 1 plur. fut. Pahal of נִרְמָא, i. q. Hebr. נִרְמָא, which is not used in Pehal, and in Pahal signifies *to declare*. See Parad. G. The Hebr. נִרְמָא is not found in Kal. The primary meaning of the word

is to breathe, and from thence comes the signification of the Pihel in Hebr., and of the Pahel in Chald., to breathe out, to declare. אָחַדָּה 1 sing. fut. Pahel occurs ver. 24.

9.—Ver. 5. עָנָה, answered; 1 part. Pehal of עָנָה, i. q. Hebr. עָנָה. The part. is used for the pret., Gr. (240). The plur. of same, עָנִין, occurs iii. 24.

10. וְאָמַר, and said; 1 part. Pehal of אָמַר with conj., see No. 4. Plur. of same with conj., וְאָמְרִין, ver. 7.

11. לְכַשְׁדִּיָּא, to the Chaldeans; comp. of prep. לְ, and emph. plur. of m. n. כַּשְׁדִּי. The plur. abs. is כַּשְׁדִּיָּין, and the emph. כַּשְׁדִּיָּא, which is the marginal reading here: see Gr. (124, h). The pointing of the *Kethibh* would be לְכַשְׁדִּיָּא, an irregular form of the emph. plur., Gr. (148). The nation derived its name from Chesed the son of Nahor, Gen. xxii. 22. From the practice of astrology by the people, the noun also came to be used as an appellative, signifying an astrologer, or magician.

12. מִלְתָּה, this thing, or word; properly מִלְתָּא, emph. of f. n. מִלָּה, which signifies a word, or matter, like דְּבָר in Hebr., or ῥῆμα in Greek. The plur. is irreg. מִלִּין, emph. מִלִּיא, constr. מִלֵּי. The root is מָלַל, i. q. Hebr. מָלַל, signifying in Pahel to speak. See vii. 8.

13. מִנִּי, from me; comp. of prep. מִן, i. q. Hebr., which with suffixes becomes מִנֵּי, Gr. (182), and suff. of 1 sing.

14. אֶחָדָה, (is) gone; according to Fürst an adverb signifying firm, fixed, but generally regarded as the fem. of 1 part. Pehal of אָחַד, to go away, depart. Cogn. perhaps אֶחָד, same sign. If a part. the form is irregular, as if from the masculine form אֶחָד. The words מִלְתָּה וְגו' which are rendered in the E. V. "The thing is gone from me," i. e. the dream is forgotten by me, should rather be rendered, "The word is gone out from me," i. e. I have issued my edict, which cannot be recalled. מִלָּה is used iii. 28, to signify the king's edict. The rendering of Theod. ὁ λόγος ἀπέστη ἀπ' ἐμοῦ agrees with that of the E. V. This is also the interpretation of Bertholdt; but, as Rosenm. says, "neminem torquet insomnium cujus oblitus est." It cannot be supposed that the king had forgotten the dream which had produced such an impression on his mind. He requires the magicians to tell him the dream, not because he had forgotten it, but because he desires that test of their being able to interpret it correctly. See Hengstenberg, Diss., pp. 65, et seq.

15. וְהִן, if; part. i. q. Hebr.; when repeated, whether, or; with conj. וְהִן, ver. 6.

16. לֹא, *not*; neg. part. i. q. Hebr. לֹא. In iv. 32, it is written לֹא; with interrog. הֲ, לֹא־הֲ.

17. הִתְחַשְׁבֵּנִי, *you will make known to me*; comp. of 2 m. plur. fut. Aphel of חָשַׁב, i. q. Hebr. חָשַׁב, Gr. (82, 83), and suff. of 1 sing. with נ epenth., Gr. (69). The same word, written defectively חִתְחַשְׁבֵּנִי, occurs ver. 9.

18. חֲדָמִין, *pieces, fragments*; plur. of m. n. חֲדָם, derived from חָדַם, *to cut in pieces*.

19. הִתְחַשְׁבְּדִין, *you shall be made*; 2 m. plur. fut. Ithpahal of חָשַׁב, which corresponds in sign. to the Hebr. עָשָׂה; “you shall be made pieces,” i. e. you shall be cut in pieces,—a mode of punishment usual in Eastern nations. The rendering of the LXX., παραδειγματισθήσεσθε, and that of Theod., εἰς ἀπώλειαν ἔσεσθε, only express the general sense.

20. בְּתֵיכֶן, *and your houses*; comp. of conj., which becomes ה before the labial, the plur. of m. n. בֵּית, i. q. Hebr., and the suff. of 2 m. plur. Constr. sing. בֵּית; emph. בְּיָתָא; with suff. of 3 m. sing. בְּיָתָהּ; plur. abs. בְּתֵינָן.

21. כְּוִלִּי, *a dunghill*; m. n. derived from כָּוַל, *to pollute*.

22. יִתְשַׁמֵּן, *shall be made*; 3 m. plur. fut. Ithpahal of שָׁמַן, i. q. Hebr. See Parad. E. For a copious illustration of the threat of the king, see Hävernicks note on the passage.

23.—Ver. 6. הִתְחַוֶּה, *you will show*; 2 m. plur. fut. Aphel of חָוָה, No. 8, and חִתְחַוֶּה, *show to me*, 2 m. plur. imp. Aphel of same verb with suffix of 1 sing. חִתְחַוֶּה, *we will show*, 1 plur. fut. Aphel of same verb, ver. 7.

24. מִתְּנֶן, *gifts*; plur. of f. n. מִתְּנָה, i. q. Hebr. מִתְּנָה, derived from נָתַן, *to give*; same with suff. of 2 m. sing. מִתְּנָתְךָ.

25. וְנִבְזָבוּ, *and a donation*; comp. of conj. and f. n. נִבְזָבָה. If the word be Chaldee, it perhaps comes from בִּזְבוּ, *to demand, exact*. There is, however, this difficulty, that the preformative נ would indicate that the word came from a Niphal form, and this conjugation does not exist in Chaldee. It has also been derived from בָּזָה, *to spoil*. Buxtorf's suggestion that it may be derived from בָּזָה or בָּזָה, *to despise*, “nam largitiones profusiores sunt quidem despectus bonorum,” seems absurd. Some have thought that the word is the Greek νόμισμα, with respect to which opinion see Hengstenberg, Diss., p. 11. It is, after all, most probably a word of Persian origin. The plur. with conj. and suff. of 2 m. sing., וְנִבְזָבְתָּ, occurs v. 17.

26. וְיִקָּר, *and honour*; comp. of conj. and m. n. יָקָר; emph. יִקְרָא.

The Hebr. verb יָקָר signifies *to be heavy, valuable, honoured*. Comp. Latin *carus*.

27. שָׁבִיָּא, *great*; adj. derived from שָׁבַח, i. q. Hebr. שָׁבַח, *to be great*.

28. תִּקְבְּלוּן, *you shall receive*; 2 m. plur. fut. Pahal from קָבַל, i. q. Hebr. קָבַל, used only in Pahal, and signifying in this conj. *to receive*. The primary sense of the verb is *to be in front*, and in Pahal it means properly *to meet*, or *receive* one who is before, or coming to meet one.

29. מִן־קֶדְמִי, *from me*; מִן is the prep. i. q. Hebr. No. 13; קֶדֶם or קֶדֶם, i. q. Hebr. קֶדֶם, is properly a noun, signifying *that which is before, the front part*, and thence comes to be used as a prep. signifying *before*. מִן־קֶדְמִי is, therefore, literally *a parte anteriore mei*, but the meaning is merely *from me*. It is to be noticed that the suffix here (that of 1 sing.) is of the form which belongs to plural nouns, קֶדֶם being always joined with suffixes of plur. form; e. g. with suff. of 3 m. sing. קֶדְמִיָּהּ; with suff. of 2 m. sing. קֶדְמִיָּךְ; with suff. of 1 sing. קֶדְמִי. The — of suff. of 1 sing. becomes ַ in pause.

30. לָהֶן, *therefore*; comp. of prep. לָ, and the fem. pron. הֵן, *they*. The same compound is used as an adversative particle, *nevertheless, but, unless*, see ver. 11, 30; but in this sense it is, perhaps, compounded of the neg. part לֹא and the particle הֵן, *if*, No. 15.

31.—Ver. 7. עָנוּ, *they answered*; 3 m. plur. pret. Pahal of עָנָה, No. 9. See Parad. G.

32. תִּבְנִינָה, *again, a second time*; adv. corresponding to Hebr. שֵׁבִית, derived from בָּנָה, i. q. Hebr. שָׁבַח, *to repeat*.

33. יֹאמֶר, *let him tell*; 3 m. sing. fut. Pahal of אָמַר, No. 4, the א quiescing in —, Gr. (86, a); with conj. וַיֹּאמֶר; נֹאמֶר, 1 plur. fut. Pahal, ver. 36.

34. לְעֶבְדָּוָי, *to his servants*; comp. of prep. לָ, the plur. of m. n. עֶבֶד, No. 6, and suff. of 3 m. sing.

35.—Ver. 8. בְּיָצִיב, *of certainty, surely*. יָצִיב is an adj., *well-established, true*, derived from יָצַב, unus. in Pahal, in Pahal *to speak truly*. The expression בְּיָצִיב, *ex certo, truly*, is like קִשְׁטָה, ver. 47.

36. יָדַע, (*I am*) *knowing, (I) know*; 1 part. Pahal of יָדַע, No. 17. Plur. יָדְעִין v. 23.

37. אֲנִי, pers. pron. 1 sing.; also written אֲנִי.

38. דִּי, *that*; properly the relative *qui, quæ, quod*, i. q. Hebr. אֲשֶׁר, like which it is used as a conj. *that*. It originated in the demonstrative

וַיֹּד. In ver. 25 it is employed, as פִּי is in Hebr., prefixed to the *recta oratio*; “he said,” דִּי הִלְשִׁיכָהוּ גִבּוֹר, “that I have found a man.”

39. עֲדָכָא, *the time*; emph. of m. n. עֲדָן, *time*. According to some, the word sometimes specially denotes *a year*, see iv. 16 (13). The root is עֲדָ, unus. a denominative from עָד, prep. *during*, and conj. *while, until*, which comes again from עָדָה, *to pass away*, and is properly a noun, *duration*; plur. abs. עֲדָנִין, emph. עֲדָנִיָּא.

40. אַנְהִינָן, *you*; pers. pron. 2 m. plur., i. q. Hebr. אַנְהִימ; also written אַנְהִינָא.

41. זִכְבִּין, (*are*) *gaining*, lit. *buying*; m. plur. of 1 part. Pehal, from זָכַן, *to buy*. דִּי עֲדָכָא וְגוֹ, “that ye are gaining the time,” i. e. seeking to gain time, seeking delay. ὅτι καὶ πρὸν ἐξαγοράζετε, Theod. See Ephes. v. 16, Coloss. iv. 5.

42. כֹּל, properly a substantive, *totality, the whole*, i. q. Hebr.; with Makkeph כֹּל. Followed by a sing. it signifies *the whole, totus*; followed by a plur., *all, omnes*. With suff. of 3 m. plur. כֹּלֵיהוֹן, *all of them*, vii. 19; the same with prep. בְּ, בְּכֹלֵיהוֹן, ii. 38. Emph. sing. כֹּלָא, *everything*, ii. 40: the same with prep. לְ, לְכֹלָא, iv. 28 (25).

43. קִבֵּל, derived from קִבֵּל, No. 28: a prep. *over against*, v. 5; *before, in front of*, ii. 31; *on account of*, v. 10; followed by דִּי it is used as a conj. *because*; דִּי כִּלְקִיבֵל, “on this very account, because,” or “wholly because that.” This expression has also a relative sense, “for which cause,” as in ver. 10. The meaning “in the same way as,” “quemadmodum,” has been assigned to the expression in some places, e. g. ii. 40, and vi. 10, but it is not clear that it has not its causal sense in these passages. The marginal note here indicates that some copies read קִבֵּל—another form of the same word.

44. רְוִירָנָן, *you see*; 2 m. plur. pret. Pehal (see Gr. 92) from רְוִירָן or רְוִירָא, *to see*, i. q. Hebr. רְוִירָן.

45.—Ver. 9. דִּי הֵן, *but if, or so if, quodsi*, i. q. Hebr. פִּי יָאֵם; εἰ μὲν, Theod.

46. אֶחָדָא, *one*; fem. of the card. num. אֶחָד, i. q. Hebr. אֶחָד.

47. הִיא, *this*; pron. 3 f. sing., i. q. Hebr.

48. דְּרִבְכוֹן, comp. of constr. of f. n. דְּרָ, and suff. of 2 m. plur. The word דְּרָ is also found in the later Hebr., and is, perhaps, of Persian origin. Its common signification, as in verses 13, 15, is *a law, decree*, and it is so rendered here in the E. V. “there is but one decree for you,” i. e. sentence of

death. It may be better, with Michaelis, to refer it to the words immediately following, "I pronounce the same judgment" on you all, that ye have sought to impose on me, **דָּר** being taken to signify *sentence, judgment*. The objective use of the suffix is to be observed.

49. **כִּדְבָרָה**, *false, lying*; fem. of **כָּדַב**, adj. derived from **כָּדַב**, i. q. Hebr. **כָּזַב**, signifying in Pahal *to lie*.

50. **אֲשַׁחֲרָהּ**, *and corrupt*; comp. of conj., and fem. of 2 part. Pahal of **שָׁחַת**, i. q. Hebr. **שָׁחַת**, *to destroy*.

51. **הִזְמַנְתֶּנּוּ**, *you have prepared*; 2. m. plur. pret. Aphel of **זָמַן**, not used in Pahal, in Pahal *to prepare*. The points in the text are those of the Keri **הִזְמַנְתֶּנּוּ**, which is the pret. Ithpahal of the same verb; see Gr. (8, 43). The latter would signify *you have agreed with one another*. The rendering of Theod., *συνέθεσθε*, would express either meaning. The Aphel is probably the true reading, and the fact that the verb does not occur elsewhere in Aphel may have given rise to the Keri.

52. **לְמַאמַר**, *to speak*; comp. of prep. **לְ**, and infin. Pahal of **אָמַר**, No. 4: see Gr. (86).

53. **עַד דֵּי**, *until that*; see Nos. 39 and 38.

54. **יִשְׁתַּנֵּה**, *shall be changed*; 3 m. sing. fut. Ithpahal of **שָׁנָה**, i. q. Hebr. **שָׁנָה**. 3 m. plur. **יִשְׁתַּנּוּ**, with the **ן** apocopated, v. 10: see Gr. (95). **עַד דֵּי** וְנֹה, "till the time be changed," as in E. V., i. e. until circumstances be altered, until I become less anxious than now about the dream. *ἕως οὗ ὃ καί ποτε παρέλθῃ*, Theod.

55. **וְאֶנְדַּע**, *and I will know*; comp. of conj., and 1 sing. fut. Pahal of **יָדַע**, No. 17. The fut., according to analogy, would be **יָדַעַ**, or **יָדַעַ**, and the Daghash being resolved by **נ**, it becomes **יִנְדַּע**: Gr. (85).

56. **הִתְחַוְּנֵנִי**, *you will make known to me*; 2 m. plur. fut. Aphel of **חָוָה**, No. 8, with suff. of 1 sing.: see Gr. (69). The final syllable of the verb is written defectively.

57.—Ver. 10. **אֵינִי**, *there is*; i. q. Hebr. **אֵשׁ**. Cognate to this word is the verb subs. in Greek and Latin, *ἔστι, est*. It is used with the suffixes (generally those of plur. nouns) to express the various persons of the verb substantive, e. g., with suff. of 3 m. sing. **אֵינִי הוּא**, ii. 11; with suff. of 1 plur. **אֵינֵנּוּ**, iii. 18; with interrog. **הִי** and suff. of 2 m. sing. **הֵאֵינִי הוּא**, ii. 26; with suff. of 2 m. plur. **הֵאֵינֵכֶם**, iii. 14.

58. **אִישׁ**, *a man*; m. n. also **אִנְשׁ**, as it is written here in some copies, i. q. Hebr. **אִנְשׁ**. In emph. state **אִנְשָׁא**. Plur. abs., like the Hebr., **אִנְשִׁים**, iv. 17 (14). Plur. constr. **אִנְשֵׁי**.

59. עַל, *upon*; prep. i. q. Hebr. With plur. suff. of 2 m. sing. עֲלֶיךָ, iii. 12. With plur. suff. of 1 sing. עָלַי, iv. 34 (31).

60. יַבֶּשֶׁתָּא, *the earth*, lit. *the dry (land)*; emph. of f. n. יַבֶּשֶׁת, i. q. Hebr.

61. יָכַל, *will be able*; properly the fut. Hophal of the Hebr. verb יָכַל. The corresponding verb in the Chald. is יָכַל, or יָכַל, of which the fut. Pehal is יָכַל, iii. 29. It is followed by an infin. with לְ, Gr. 237.

62. לְהוֹרֹיחַ, *to show*; comp. of prep. לְ, and inf. Aphel of הָרַח, No. 8: see Gr. (96).

63. רַב, *chief, lord*; prop. an adj., *great*.

64. וְשָׁלִיט, *and ruler*; comp. of conj. and m. n. שָׁלִיט. The word is properly an adj., and is so used. It is derived from the Pehal of שָׁלַט, *to rule*, i. q. שָׁלַט of later Hebr. The word Sultan has the same origin. The clause לֹא־מֶלֶךְ וְרַב should perhaps be rendered, not as in the E. V., "there is no king, lord, nor ruler," but, "there is no king (however) great and powerful," רַב and שָׁלִיט being regarded as adjectives. καθότι πᾶς βασιλεὺς μέγας καὶ ἄρχων κ. τ. λ., Theod.

65. כִּכְרָח, *like this, such*; i. q. Hebr. פְּזֹאֵר, comp. of פֶּ, and demons. pron. כִּכְרָח, *this*, emph. of כֶּן, i. q. Hebr. יָדָה.

66. שָׁאַל, *hath asked*; 3 m. sing. pret. Pehal of verb, i. q. Hebr. שָׁאַל. It is commonly followed, as here, by לְ of person interrogated.

67. חֲרָטִים, *scribes*; m. n., which is also in the Hebr. Some regard the word as of Egyptian origin, designating *the sacred scribes*, or writers of the hieroglyphic characters, *ιερογραμματεῖς*, who formed one of the classes of Egyptian priests. Gesenius thinks it to be of Hebrew origin, and derives it from חָרַט, *a style*, with ט formative; or from חָרַט, and חָרַם, signifying in Hiph. *to consecrate*. Plur. aba. חֲרָטִימִין; plur. constr. חֲרָטִימָא.

68. וְאַשָּׁף, *and magician*; comp. of m. n. Hebr. and Chald.; plur. aba. אֲשָׁפִין; emph. אֲשָׁפִיא, as from sing. אֲשָׁף. Plur. emph. with לְ לְאֲשָׁפִיאָ לְ, v. 7. The root אֲשָׁף is not in use in Hebr. or Chald. اَشَفَ, Syr., signifies to use incantations. The primary notion is, perhaps, *laying up, hiding*.

69. וְכַסְדִּי, *and Chaldean, or astrologer*; comp. of conj. and prop., or appel n. כַּסְדִּי, in pause כַּסְדִּי: see No. 11.

70.—Ver. 11. נִקְרָח, (*is*) *difficult*, or, E. V., *rare*; f. of adj. נִקְרָח, derived from נִקְרָח, No. 26.

71. אֲחֵרָא, *another*; adj., i. q. Hebr. אֲחֵרָא.

72. *וַיִּדְעֵנָה*, *will show it*; 3 m. sing. fut. Pahal *וַיִּדְעֵנָה*, from *וָדָע*, No. 8; with inserted Nun (Gr. 69, 99), and suff. of 3 f. sing.

73. *לֹא־חֹן*, *except, unless*; see No. 30. Some hold that the first part of the compound with this sense is the neg. part *לֹא*; but Gesenius thinks that the adversative use of the compound depends on its causal power.

74. *אֱלֹהִים*, *the gods*; plur. of m. n. *אֱלֹה*, i. q. Hebr. *אֱלֹהִים*. The emph. *אֱלֹהִים* is specially used of Jehovah: see ver. 20. With suff. of 1 plur. *אֱלֹהֵינוּ*, ver. 17. Emph. with conj. and prep. *לִי, וְלֵאלֹהֵינוּ*, v. 23. With suff. of 3 m. sing. *אֱלֹהָיו*, vi. 5. With suff. of 2 m. sing. *אֱלֹהֶיךָ*, vi. 16. With suff. of 1 sing. *אֱלֹהֵי*, vi. 23. With prep. *בְּ* and suff. of 3 m. sing. *בְּאֱלֹהָיו*, vi. 24.

75. *מְדִבְרָתָם*, *their habitation*; comp. of m. n. *מְדִבְרָה*, i. q. *מְדִבְרָה*, which is derived from *דָּבַר*, i. q. Hebr., *to inhabit*, and suff. of 3 m. plur.

76. *עִם*, *with*; prep., i. q. Hebr.

77. *בְּשָׂרָא*, *flesh*, i. e. *mankind*; emph. of m. n. *בְּשָׂרָה*, i. q. Hebr. *בְּשָׂרָה*.

78.—Ver. 12. *דִּבְרוֹ*, *this*; emph. of *דָּבָר* demonstr. pron., No. 64. *פְּלִקְתָּבָל*, *on this account*: see No. 43.

79. *בָּנָם*, *was angry*; 3 m. sing. pret. Pahal of verb, which is equivalent to the Hebr. *קָצַף*.

80. *וַיִּקְצֹף*, *and was furious*; comp. of conj., and 3 m. sing. pret. Pahal of verb, i. q. Hebr. *קָצַף*. The primary sense is *to break*, and thence the sign. *to break forth in anger*.

81. *שָׁרִיבָה*, *greatly, very much*; same as No. 27, used here as an adv. Theod., whom other versions follow, renders this verse *τότε ὁ βασιλεὺς ἐν θυμῷ καὶ ὀργῇ εἶπεν κ. τ. λ.* He regarded *בָּנָם* as comp. of the prep. *בְּ*, and a noun *בָּם*, from *נָסַם*, *to be moved to anger*. *וַיִּקְצֹף* he must also have regarded as a noun with the prep. understood. The conj. *ו* before *אָמַר* would thus be redundant. As there is no doubt of the existence of the verb *בָּנָם*, the rendering of the E. V., "the king was angry and very furious, and commanded," &c., is preferable.

82. *לְהוֹבִידָהּ*, *to destroy*; comp. of prep. *לְ*, and inf. Aphel of *אָבַד*, i. q. Hebr. *אָבַד*, *to perish*. See Gr. (42, d), and (86, a).

83. *חֲכִימִי*, *the wise men, magicians*; constr. plur. of adj. *חָכִים*, i. q. Hebr. *חָכָם*. The same with prep. *לְ*, *לְחֲכִימִי*, ver. 14. Plur. abs. with prep. *לְ*, *לְחֲכִמִּין*, ii. 21.

84. *בָּבֶל*, *Babylon*; prop. name signifying confusion, see Gen. xi. 9, from *בָּלַל*, *to confound*.

85.—Ver. 13. **וְדָרַךְ**, *and the decree*; comp. of conj. and emph. of **דָּרַךְ**, see No. 48.

86. **וַיֵּצֵא**, *went forth*; 3 f. sing. pret. Pehal, from **יָצַק**, *to go out*. The first letter has **ו** in place of the more usual **י**. From **יָצַק** is derived the f. n. **יִצְקָא**, *expenditure*.

87. **מִתְקַטְּלִין**, *slain*; plur. of part. Ithpahal of **קָטַל**, i. q. Hebr. **קָטַל**, *to slay*. The words **וְהַחֲכָמִים יִבָּיְאוּ** may be rendered, as in the E. V., “that the wise men (should be) slain,” the conj. **ו** being used to denote the end or object. From ver. 24 it appears that Arioch had not yet commenced to execute the king’s decree. With the E. V. agrees the rendering of the LXX., *ἔδογματίσθη πάντας ἀποκτείνειν*. The version of Theod., *καὶ οἱ σοφοὶ ἀνταρτίονοντο*, which, in accordance with the use of the imperf. in Greek, might signify, “and the wise men were about to be slain,” may perhaps best express the meaning of the original.

88. **וַיִּבְעֹרוּ**, *and they sought*; 3 m. plur. pret. Pehal of **בָּעַר**, or **בָּעַר**, i. q. Hebr. **בָּעַר**, *to seek*; 3 m. plur. fut. Pahal **יִבְעֹרוּ**, iv. 36 (38). 3 m. sing. pret. Pehal with conj. **וַיִּבְעֹר**, ver. 16. Infin. Pehal with prep. **לְיִבְעֹר**, ver. 18. Plur. m. of 1 part. Pehal **יִבְעֹרוּ**, vi. 5. 3 m. sing. fut. Pehal **יִבְעֹר**, vi. 7. 1 part. Pehal, **בָּעַר**, vi. 11. The proper sign. of the verb is, *to cause to swell*, or *boil as water*; and thence is derived that of *ardently desiring*, *earnestly seeking*. The 3 plur. act. of the verb may be used here impersonally for the passive, as is usual in Hebr. and Chald., or a nominative may be understood indicating the king’s agents. LXX., *ἐξήγηθη δὲ ὁ Δανιὴλ καὶ πάντες οἱ μετ’ αὐτοῦ κ. τ. λ.*

89. **דַּנְיָאֵל**, *Daniel*; prop. name, signifying “God’s judge,” i. e. one who judges in the name of God.

90. **וְחִבְרֹתָיו**, *and his associates*; comp. of conj. and plur. of m. n. **חִבֵּר**, or **חִבֵּר**, i. q. Hebr. **חִבֵּר**, *an associate*, with plur. form of suff. of 3 m. sing. The Hebr. verb **חִבֵּר**, *to join*, and *to be joined*, properly signifies *to bind*. From the cogn. **חָבַל**, *to twist*, *to bind*, comes our *cable*. Among the derivatives is **חִבְרוֹן** (literally *the conjunction, union*), the name of the ancient town in the tribe of Judah. **חִבֵּר** belongs to Parad. IV.

91. **לְהַתְקַטֵּל**, *to be slain*; comp. of prep. **לְ** and inf. Ithpahal of **קָטַל**, No. 87. **לְקַטֵּל**, inf. Pahal of same with prep. **לְ**, ver. 14.

92.—Ver. 14. **וַיַּדְרִיךְ**, *then, on that*; comp. of **ו** and the adv. **יַדְרִיךְ**, *then, afterwards*, i. q. Hebr. **יַדְרִיךְ**, properly the dual of n. **יַדְרִיךְ**, derived from **יַדְרִיךְ** = **יַדְרִיךְ** = **יַדְרִיךְ**, *to pass by*.

93. הֲרִיב, *answered*; 3 m. sing. pret. Aphel of הָרַב, i. q. Hebr. שָׁב, *to turn back*, signifying in Aphel *to return, to give back, to answer*.

94. עֲצָא, *prudence*; f. n. from יָעַת, *to counsel*, corresponding to the Hebr. עֲצָח from יָצָח.

95. וּמַעַם, *and wisdom*; comp. of conj. and m. n. טַעַם (1) *taste, flavour*; (2) *reason, wisdom*; (3) *sentence, mandate*, from טָעַם, i. q. Hebr. טָעַם, *to taste, to judge by tasting, to perceive*. "He answered prudence and wisdom," i. e. he made a wise and prudent answer. Rosenm. explains the words to mean "he answered (inquiring as to) the object and reason of the king's mandate."

96. לְאַרְיוֹךְ, *to Arioch*; comp. of prep. לְ, and prop. n. אַרְיוֹךְ, which means *lion-like*, from אָרִי, with the Persic adjectival termination.

97. טַבָּחִיָּא, *the guards*; emph. plur. of m. n. טַבָּח, i. q. Hebr. The word literally means *executioner*, and hence *body-guard*, as the king's guards in Eastern countries inflicted capital punishment. See Rosenm., Schol. in Gen. xxxvii. 36.

98.—Ver. 15. מַה, *what*; interrog. pron., i. q. Hebr., once Ezr. vi. 7, written מֵהָמָּה, *propter quid, why*.

99. מְחַצֵּפָה, *hasty, urgent*; fem. of 1 part. Aphel (see Gr. (50)) from חָצַף, *to be sharp, severe*, and in Pahal and Aphel trans., *to urge*. The Aphel of this verb joined with הָאָה, or אָמִין, signifies in the Targums to set one's face resolutely or obstinately to a thing. Hence may be explained the version of Theod., ἡ ἀναιδέης αἰδέσθῃ, i. e. this rash decree. The meaning given above, which is consistent with the primary signification of the verb, agrees better with the context. The word occurs again iii. 22, and apparently in the same sense as here. In iii. 22 it has the contracted form מְחַצֵּפָה.

100. הוֹדֵעַ, *made known*; 3 m. sing. pret. Aphel of יָדַע, No. 17.

101.—Ver. 16. עָלַ, *entered*; 3 m. sing. pret. Pahal of עָלָל. The word is specially applied to one seeking an audience of a king. Plur. of 1 part. Pahal עֹלִין, iv. 7 (4), v. 8, Keri for Kethibh עֹלִין.

102. זָמֵן, *time*; m. n. properly, *a stated time*, derived from זָמַן: see No. 51. Emph. זָמְנָא; plur. aba. זָמְנִין; emph. זָמְנִיָּא.

103. יִתֵּן, *he would give*; 3 m. sing. fut. Pahal, from יָתַן, i. q. Hebr. יָתַן: see Gr. (78).

104. לָהּ, *to him*; comp. of prep. לְ, and suff. of 3 m. sing.

105. לְהַחֲוִיחַ, *that he would show*; see No. 62. The use of the inf.

with לְ, following the conj. וְ, to denote *the object* or *end*, is to be noticed; "he desired of the king time, that he might show him," &c. The same mode of expression occurs in ver. 18.

106.—Ver. 17. לְבֵיתוֹ, *to his house*; comp. of prep. לְ, m. n. בֵּית, No. 20, and suff. of 3 m. sing.: see Gr. (141).

107. וָחָל, *went*; 3 m. sing. pret. Pehal of verb, i. q. Hebr. The marginal note directs attention to Pattach, where we would expect Qametz on account of Athnach.

108. וְלִחְנִיָּהּ, *and to Hananiah*; comp. of conj., the prep. לְ, which before the Chateph is לְ, and the pr. n. חֲנַנְיָהּ, which is compounded of חָנַן and יָהּ, meaning, "him whom God gave," like Θεοδόσιος and Θεοδώρητος in Greek.

109. מִיִּשְׁאֵל, *Mishaal*; pr. name comp. of מִי, שֶׁ, and אֵל, signifying, "who is what God is?"

110. וְעֹזְרֵהוּ, *and Azariah*; comp. of conj., and pr. n. עֹזְרֵהוּ, which is compounded of עָזַר and יָהּ, "whom God aids."

111.—Ver. 18. וְרַחֲמֵיךָ, *and mercies*; comp. of conj. and plur. m. n. רַחֲמִין, i. q. Hebr. The primary sense of the verb רָחַם is, *to be soft*, and the proper meaning of the noun is, *the bowels*, τα σπλάγχνα, regarded as the seat of the affections.

112. לְמִבְרָעָה, *to desire, ask*; comp. of prep. לְ, and infin. Pehal of בָּרַע: see No. 88. For the use of the infin. with לְ following the conj., see No. 105. Translate here, as in the E. V., "that they would desire," &c.

113. שָׁמַיָּהּ, *the heavens*; emph. of plur. m. n. שָׁמַיִן, i. q. Hebr. שָׁמַיִם. With prep. לְ, לְשָׁמַיָּהּ. With prep. בְּ, בְּשָׁמַיָּהּ.

114. סֵתֶר, *secret*; emph. of m. n. סֵתֶר. The emph. plur. סֵתֵרִים occurs ver. 29. and the plur. abs. סֵתֵר, ver. 28. The corresponding verb is not in use in Chald., but in the Syriac there is סֵתֵר, *to conceal*.

115. וְיִבְדְּדוּן, *they should destroy*; 3 m. plur. fut. Aphel, from יָבַד, No. 81. The plur. act. is used impersonally for the pass.: see Gr. (247). *ὁπότε δὲ μὴ ἀπολωνται Δανιήλ καὶ οἱ φίλοι αὐτοῦ, κ. τ. λ., Theod.*

116. שְׁאֵר, *the residue*; m. n., i. q. Hebr.

117.—Ver. 19. בְּדִוְחָן, *in a vision*; comp. of prep. בְּ and דִּוְחָן, emph. of segh. m. n. דִּחוּן, i. q. Hebr. דִּחוּן, derived from דָּוַח, No. 44. Constr. plur. with conj., וְדִחוּן; with prep. בְּ, בְּדִחוּן.

118. לַיְלִיָּהּ, *the night*; emph. of m. n., i. q. Hebr. לַיְלָה. With prep. בְּ, בְּלַיְלִיָּהּ, v. 30.

119. גָּלַי, (*was*) *revealed*; 2 part. Pehal of גָּלַל, i. q. Hebr. גָּלָה; see Gr. (97.)

120. בָּרַךְ, *blessed*; 3 m. sing. pret. Pehal of בָּרַךְ, i. q. Hebr. בָּרַךְ. The verb is followed by לְ, a construction which is also sometimes found with the Hebr. verb. מָבְרַךְ, *blessed*, the 2 part. Pehal of the same verb occurs in ver. 20.

121.—Ver. 20. לְהוֹדוֹ, *let (the name) be*; this form has been generally explained as compounded of the part. לְ, meaning *that, in order that*, and הוֹדוֹ, the 3 masc. sing. fut. Pehal of the verb subs. הוֹדָה, the preformative of the fut. being omitted. Similar forms for the 3 masc. and 3 fem. plur. לְהוֹיָה, and לְהוֹיָה, occur ii. 43, v. 17. In the second edition of his Grammar Winer adopts the view of Beer, that the לְ in these forms is an unusual preformative of the future in place of י.

122. שְׁמֵהּ, *his name*; comp. of m. n. שֵׁם, i. q. Hebr., and suff. of 3 m. sing. The ordinary Chald. form of the word is שֵׁם, iv. 8 (5). With suff. of 3 m. sing. שְׁמֵהּ, iv. 8 (5); pl. abs. שְׁמֵהֶן. The redundancy of Chald. modes of expression as regards the use of pronouns is exemplified here, “Blessed be his name which is God’s.” When דֵּי is thus used as the mark of the genitive, the noun is put in the emph. or constr. state, if it has not, as here, a suffix.

123. עֲלָמָא, *age, eternity*; emph. of m. n. עֶלֶם, No. 2; used adverbially in the sense *for ever*, iv. 34, (31).

124. חֲכָמְתָּא, *wisdom*; emph. of f. n. חֲכָמָא, i. q. Hebr.; with prep. בְּ, בְּחֲכָמְתָּא, ver. 30; with conj. וְ, וְחֲכָמְתָּא, v. 11; constr. with conj. וְ, וְחֲכָמְתָּא, v. 11.

125. וְגִבּוֹרְתָּא, *and strength*; comp. of conj., and emph. of f. n. גִּבּוֹרָא, i. q. Hebr. Here again we may notice the redundant mode of expression, “because wisdom and strength which his (is) it,” i. e. “because wisdom and strength are his.” דֵּי where it first occurs is a conj., *for, because that*, as in verses 37, 47.

126.—Ver. 21. וְהוּא, *and he*; comp. of conj. וְ, and הוּא, pers. pron. 3 m. sing., i. q. Hebr.

127. מְחַשְׁתָּא, *changeth*; 1 part. Aphel from מָחַשׂ, No. 54, Gr. (50).

128. וְזִמְנֵיָא, *and the seasons*; comp. of conj. and emph. plur. of זִמְנָא; see No. 102. Some understand this word to mean here *fixed periods* or *seasons*, and עֲדָנֵיָא to be a general term, but the words are probably used synonymously, comp. vii. 12. Similarly, we find in the New Test. χρόνοι καὶ καιροί, Acts i. 7; I. Thess. v. 1.

129. **מִחְעָדָהּ**, (*he*) *removeth*; 1 part. Aphel of **עָדָהּ**, *to pass away*.
יִחְעָדוּן, 3 m. sing. fut. Aphel, vii. 26.

130. **וּמִחְקֵיהֶם**, *and setteth up*; comp. of conj. and 1 part Aphel of **חָקַם**,
 i. q. Hebr. **חָקַם**, 3 f. sing. fut. Pehal, ver. 39.

131. **יָתַב**, (*he*) *giveth*; 1 part. Pehal of **יָתַב**, *to give*. Plur. **יִתְבּוּן**, vi. 2.
 The root **יָתַב** is of rare occurrence in Hebr., but common in the other Semitic dialects. **יָתַב** borrows fut. and infin. from **יָתַן**.

132. **וּמִכְדָּעָם**, *and knowledge*; comp. of conj., and emph. of m. n. **מִכְדָּע**,
understanding, knowledge, i. q. Hebr. **מִכְדָּע**, derived from **יָדַע**, fut. **יִכְדַּע**.
 Abs. form with conj. **וּמִכְדָּע** v. 12; with conj. and suff. of 1 sing. **וּמִכְדָּעִי**,
 iv. 34 (31).

133. **לְיָדָעֵי**, *to those knowing*; comp. of prep. **לְ**, and constr. plur. of
יָדַע, 1 part. Pehal of **יָדַע**, No. 17.

134. **בִּינָה**, *understanding, intelligence*; f. n., i. q. Hebr.

135.—Ver. 22. **גָּלָהּ**, *revealeth*; 1 part. Pehal of **גָּלָהּ**, No. 119.

136. **עֲמִיקוֹתָם**, *the profound things*; emph. of fem. plur. of adj. **עֲמִיק**,
profound. The Hebr. verb **עָמַק** signifies *to be deep*. See Gr. (211).

137. **וּמִסְתָּרָתָם**, *and the secret things*; comp. of conj., and emph. of
 fem. plur. of **מִסְתָּר** 2 part. Pehal of **סָתַר**, i. q. Hebr. **סָתַר**, *to hide*.

138. **בְּחֹשֶׁכָּה**, *in the darkness*; comp. of prep. **בְּ**, and emph. of m. n.
חֹשֶׁךְ, i. q. Hebr. **חֹשֶׁךְ**.

139. **וּנְהִירָהּ**, *and the light*; comp. of conj., and emph. of m. n. **נְהִיר**.
 In the text the word has the vowels of **נְהוֹר**, the more common form. The
 Hebr. verb **נָהַר** signifies *to give light*.

140. **עִמָּהּ**, *with him*; comp. of prep. **עִם**, No. 75, and suff. of 3 m. sing.

141. **שָׁרָהּ**, *dwells*; 3 m. pret. Pehal of verb, which has also the form
שָׁרָה. The primary sense of the verb is *to loose*, as in iii. 25. And thence
 it is used of those who halt at an inn, *unloosing* the burdens from their
 beasts, and so comes generally to signify *to lodge, to dwell*. Comp. Gr.
καταλύω and **κατάλυμα**.

142.—Ver. 23. **לָהּ**, *to thee*; comp. of prep. **לְ**, and suff. of 2 m. sing.

143. **אֲבֹתָי**, *my fathers*; comp. of plur. of m. n. **אָב**, i. q. Hebr. **אָב**,
 and suff. of 1 sing. As **אָב** in Hebr. has the fem. form of plur., so the
 plur. of **אָב** is **אֲבוֹתָי**; constr. **אֲבוֹתָי**. Sing. with suff. of 2 m. sing. **אֲבוֹתֶיךָ**.
 With suff. of 1 sing. **אֲבוֹתִי**. See note on v. 13.

144. **מִחְוֶדָּהּ**, (*I*) *thank*; 1 part. Aphel of **יָדָהּ**, i. q. Hebr. **יָדָהּ**. See
 Gr. (83). The contracted form **מִחְוֶדָּהּ** occurs vi. 11. The primary sense

of the verb is *to cast, to throw*; the sense of *praising, giving thanks to*, of the Hiph. in Hebr., and of the Aphel in Chald., Gesenius thinks comes from that of *confessing, professing*, praise following the confession of benefits received: the sense of *professing*, again, he derives from that of pointing out with the hand *extended*, i. e. *cast forth*. Fürst thinks that the primary meaning of the verb is *to utter, to speak*, and compares the Sansk. *wad, to speak*, and the Gr. *αὐδ-η, ἀειδεῖν*.

145. **וַיִּשְׁבַּח**, and *praise*; comp. of conj., and 1 part. Pahal of **שָׁבַח**, i. q. Hebr. **שָׁבַח**. The primary sense is *to soothe*, and thence comes that of *praising*, i. e. *soothing* by praise, of the Pihel verb in Hebr., and of the Pahal verb in Chald. 2 m. sing. pret. Pahal, **שָׁבַחְתָּ**, v. 23.

146. **יָחַבְתָּ**, *thou hast given*; 2 m. sing. pret. Pahal of **יָחַב**, No. 131.

147. **לִי**, *to me*; comp. of prep. **לִי**, and suff. of 1 sing.

148. **וְכַעַן**, and *now*; comp. of conj., and adv. **כַּעַן**, a lengthened form of the Hebr. **כֵּן**.

149. **הוֹדַעְתָּנִי**, *thou hast made known to me*; comp. of 2 m. sing. pret. Aphel of **הָדַע**, see No 17, and suff. of 1 sing. The same person, with suff. of 1 plur. **הוֹדַעְתֶּם**, occurs also in this verse.

150. **בְּעֵינָא**, *we desired*; 1 plur. pret. Pahal of **בָּעַן**; see No. 88.

151. **מִכָּנָה**, *from thee*; comp. of prep. **מִן**, No. 39, and suff. of 2 m. sing. **מִן** is properly the constr. form of a noun **כֵּן**, *a part*, derived from **כָּנָה**, *to divide*. Its power as a noun is manifest in such passages as ver. 33.

152.—Ver. 24. **מִנִּי**, *appointed*; 3 m. sing. pret. Pahal of **מָנָה** or **מָנָה**, i. q. Hebr. **מָנָה**. See Parad. G. In its primary sense the word implies *division*. Cogn. to it are **מָנָה** and **מָנָה**, and Gr. *μεμεν*. From the idea of *division* are derived the senses of *assigning* and *numbering*. The Pihel of the Hebr. verb, as the Pahal of the Chald., signifies *to appoint*. 2 m. sing. pret. Pahal, **מָנִיתָ**, iii. 12.

153. **וְכֵן**, and *thus*; comp. of conj., and adv. **כֵּן**, i. q. Hebr.

154. **הָחִירְתָּ**, *destroy thou*; 2 m. sing. fut. Aphel of **חָרַב**, No. 82. The fut. is used for the imper. when a negative precedes. See Gr. (233, 2).

155. **הָעֵלֵנִי**, *conduct me*; comp. of 2 m. sing. imp. Aphel of **עָלָה**, see Parad. D, and suff. of 1 sing. **הָעֵלֵנִי** an anomalous form (see Gr. § 21, note), of the pret. Aphel of the same verb occurs in the following verse.

156.—Ver. 25. **בְּחָרָתְּ בְּחָרָתְּ**, *in haste, speedily*; comp. of prep. **בְּ**, and the infin. Ithpehal of **בָּחַל**, i. q. Hebr. **בָּחַל**, or **בָּחַל**, *to be in trepidation*,

used as a noun. The Kal of the Hebr. root, and the Pehal of the Chald., are not in use.

157. *וַחֲשַׁבְתִּי*, *I have found*; 1 sing. pret. Aphel from *חָשַׁב*. See Gr. (73). Infin. Aphel with prep. *לִ*, *לְחֲשַׁבְתִּי*, vi. 4. 1 plur. fut. Aphel. *נִחְשְׁבוּ*, vi. 5. 1 plur. pret. Aphel, *וַחֲשַׁבְתִּי*, vi. 5. 3 m. plur. pret. Aphel with conj. *וַחֲשַׁבְתִּי*, vi. 11. 3 m. sing. pret. Ithpehal, *וַחֲשַׁבְתִּי*, ver. 35. For the use of *י* with the *oratio recta*, see No. 38.

158. *גִּבּוֹר*, *a man*; m. n., i. q. Hebr. *גִּבּוֹר*. Pl. abs. *גִּבּוֹרִין*; constr. *גִּבּוֹרֵי*, (as if from *גִּבּוֹרָא*).

159. *בְּנֵי*, *the sons*; constr. of plur. m. n. *בְּנֵי*. *בֶּן* is not used in the sing. in Chald., *בַּר* taking its place, which with suff. of 3 m. sing. *בָּרָהּ* occurs v. 22.

160. *גְּלוּתָא*, *the captivity*; emph. of f. n. *גְּלוּתָא*, which is derived from *גָּלָה*. No. 119. The primary sense of the root is *to make bare*, and thence *to desolate*. Thus the Hiphil of the Hebr. verb, and the Aphel of the Chald., signify *to lead into exile*. *בְּנֵי גְלוּתָא*, “the children of the captivity of Judah,” the exiles of Judah.

161. *יְהוּדָא*, *Judea*; pr. n., i. q. Hebr. *יְהוּדָא*.

162. *יְהוּדַע*, *will make known*; 3 m. sing. fut. Aphel from *יָדַע*, No. 17.

163.—Ver. 26. *בֵּלְטַשְׁצַּר*, *Belteshazzar*; pr. n. The Assyrio-Babylonian name given to Daniel in Nebuchadnezzar's court. That the name was connected with that of the Babylonian god, Bel, appears from iv. 8 (5). Of the various derivations proposed, Rosenm. prefers that of Gesenius, who thinks it to be compounded of *בֵּל*, *tscha*, a termination in the Zend marking the genitive, and *צַר*, i. q. *שַׁר*, *a prince*, i. e. “the Lord,” or “Prince of Bel.”

164. *חֲמַתִּיךָ*, *art thou*; see No. 57.

165. *פְּחֻל*, *able*; 1 part. Pehal of *פָּחַל*, *to be able*, cogn. to *פָּחַל* and *יָכַל*. Plur. of same, *פְּחֻלִין*, v. 8.

166. *לְחֻדְעִתִּי*, *to make known to me*; comp. of *לְ*, *חֻדְעָא*, before suffixes *חֻדְעָתָא* for *חֻדְעָתָא* (see Gr. (68)) infin. Aphel of *יָדַע*, No. 17, and suff. of 1 sing.

167.—Ver. 27. *גִּזְרִין*, *astrologers*; apparently the plur. of 1 part. of *גָּזַר*, i. q. Hebr. *גָּזַר*, *to cut*. The word has been variously explained to mean soothsayers, who *cut up* the victims, and astrologers, who *decide* or *determine* events by the position of the stars, or who *divide* the heavens into regions, and thus foretell the future. The second explanation is pre-

ferred by Fürst. The last is adopted by Rosenm. Γαζαρηνοί is the rendering of the word by the LXX., and Theod., who regarded it as a proper name signifying the inhabitants of a country, which came like **בְּשָׂדֵי**, see No. 11, to be used as an appellative denoting experts in the art for which the country was famous. Emph. plur. with conj. **וְגִזְרֵיהֶם**, iv. 7 (4).

168. **יִכְלִין**, *able*; m. plur. of 1 part. of **יָכַל** or **יָכַל**, see No. 61.

169.—Ver. 28. **בָּרַם**, *but, yet*; an adv. with adversative signification. In the Targums it is affirmative, *yea, truly*. Gesenius and Fürst connect the word with an unus. root **בָּרַם**, having, among other significations, that of *making firm*.

170. **בְּשָׁמַיָּא**, *in the heavens*; see No. 113.

171. **נְבוּכַדְרֶצַּר**, *Nebuchadnezzar*; pr. n., the signification of which Gesenius thinks to be “the prince of the God Nebo.” The second word in the compound, *chodna*, denotes God or Gods. The word is written by the LXX., and Theod., *Ναβουχοδονόσορ*. With prep. **לְ**, **לְנִבְכַּדְרֶצַּר**, iii. 9.

172. **בְּאַחֲרִיתָא**, *in the end*; comp. of prep. **בְּ**, and f. n., i. q. Hebr. **בְּאַחֲרִית יוֹמֵיָא**, “in the latter days.” See Rosenm., Schol. in Gen. xlix. 1, Is. ii. 2.

173. **יוֹמֵיָא**, *days*; emph. plur. of m. n. **יוֹם**, i. q. Hebr. Plur. abs. **יוֹמִין**; constr. **יוֹמֵי**, but also as in Hebr. **יָמֵי**, Ezr. iv. 7. With conj. and prep. **בְּ**, **בְּיוֹמֵיָא**. Emph. sing. with prep. **בְּ**, **בְּיוֹמָא**, vi. 10.

174. **וְרֻזְוֵי**, *and the visions of*; comp. of conj., and constr. plur. of m. n. **רֻזְוָא**, see No. 117.

175. **רִאשָׁא**, *thy head*; comp. of m. n. **רִאשָׁא**, i. q. Hebr. **רִאשָׁא**, and suff. of 2 m. sing. With suff. of 3 m. sing. **רִאשָׁהּ**. With suff. of 3 m. plur. **רִאשָׁהוֹן**. Plur. abs. **רִאשָׁין**, and (Ezr. v. 10) **רִאשָׁין**.

176. **מִשְׁכְּבָא**, *thy bed*; comp. of m. n. **מִשְׁכָּב**, i. q. Hebr., and suff. of 2 m. sing.

177. **דְּנָח דְּוָא**, literally *this (is) it*; i. e. as in E. V., *are these*.

178.—Ver. 29. **אִנְתָּה**, *as for thee*; the nom. of the pers. pron. used absolutely, as **אִנְתָּה** in the beginning of the next ver.: see Gr. (212). The usual orthography is **אִנְתָּה**, as the marginal note indicates. The *Kethibh* should be pointed **אִנְתָּה**, Gr. (17).

179. **רַעְיוֹנָא**, *thy thoughts*; comp. of plur. of m. n. **רַעְיוֹן**, derived from **רָעָה**, *to think*, and suff. of 2 m. sing. Plur. abs. **רַעְיוֹנִין**; constr. **רַעְיוֹנֵי**. With conj. and suff. of 3 m. sing. **וְרַעְיוֹנֵיהִי**.

180. סָלַח, *came up, rose*; 3 m. plur. of the tense Pehil, Gr. (54), from סָלַק, *to ascend*. Cogn. נָסַק, same sign.: see Gr. (103). The Pehil here has the same sense as Pehal. Fem. plur. of 1 part. Pehal, סָלְקִין, vi. 20. 3 m. sing. pret. Pehal סָלַקְתָּ, vii. 8.

181. אַחֲרַי, *after*; constr. plur. of אַחֲרֵי, prop. a noun, *the hinder part*, used as a prep. The prep. בְּאֲחֵר is used in this sense in the purer Chald.

182.—Ver. 30. חַיִּים, *living beings*; emph. plur. of adj. חַי, *alive*. Abs. plur. חַיִּין.

183. גָּלִי, (*is*) *revealed*; same as גָּלִי, No. 119.

184. לָחֶן, *but*; see No. 30.

185. דְּבָרָה, constr. of f. n. דְּבָרָה, i. q. Hebr., *cause, reason*. עַל־דְּבָרָה דִּי, “to the end that,” as in iv. 17 (14). דְּבָרָה is in the construct state to indicate the close connexion with the words following. יִדְוֹדְעֹן is used impersonally: see Gr. (247). Translate as in margin of E. V., “for the intent that the interpretation may be made known to the king.” εἵνεκεν τοῦ ἡνὶ σὺνερμῶν τῷ βασιλεὶ γνωρίσαι is the correct rendering of Theod. The translation in the text of the E. V. is not consistent with the use of the idiom, עַל־דְּבָרָה דִּי.

186. לִבְכָּה, *thy heart*; comp. of m. n. לֵב, i. q. Hebr. and suff. of 2 m. sing. לֵב is a contraction of the ground-form לִבְכָּה, which form reappears when the word receives an increase at the end. With suff. of 3 m. sing. לִבְכָּה. With prep. בְּ, and suff. of 1 sing. בְּלִבִּי, vii. 28.

187.—Ver. 31. חֲזָה, (*wast*) *seeing*; 1 part. Pehal from חָזַח: see No. 44. The word denotes especially seeing God, and seeing in prophetic vision.

188. חֲזִיתָ, *wast*; 2 m. sing. pret. of חָזַח: see No. 121. See Gr. (92).

189. וַאֲלֵי, *and behold*; comp. of conj. and אֵלֵי, a softened form of אֵל, *behold*, which is probably formed by transposition from אֵלֵי, imper. of אֵל.

190. צֶלֶם, *an image*; m. n., i. q. Hebr. צֶלֶם, properly *a shadow*; emph. צֶלְמָא.

191. חֶדֶד, the first cardinal number: see No. 46. It is here used for the indef. article, as אֶחָד commonly is in the later Hebr. חֶדְדָּה, the fem., is similarly used, vi. 17. Michaelis conceives that חֶדֶד here is employed emphatically to denote a *single* image made up of *many* parts. εἰκὼν μία, Theod.

192. דִּין, *this*; demonstr. pron., i. q. דִּין. Fem. דִּינָא.

193. זִיּוּרָה, *and its splendour*; comp. of conj., m. n. זִי, and suff. of 3 m. sing. With conj., and suff. of 1 sing. זִיּוּרִי. The derivation of זִי is זָרַח, unus. *to shine*. From זִי comes the name of the second Hebrew month, Zif, the month of beauteous flowers.

194. יָתִיר, *great, excessive*; adj. derived from the Hebr. יָרַר, *to abound*, which is not found in the Chald.

195. קָאֵם, (*was*) *standing*; 1 part. Pehal from קָם: see No. 130. See Parad. F.

196. לְקִבְלָךְ, *before thee*; comp. of prep. לְ, קִבַּל, No. 43, and suff. of 2 m. sing.

197. וְרִוְחָה, *and its form*; comp. of conj., m. n. רִו, contracted from רָוַח, *form, appearance*, and suff. of 3 m. sing. רִו is connected with the Hebr. רָוַח, *to see*.

198. דָּחִיל, *terrible*; 2 part. Pehal of דָּחַל, i. q. Hebr. דָּחַל, *to fear*; properly *to creep, go along stealthily*, as those in terror.

199.—Ver. 32. דָּוָה צִלְמָא, *this image*; the nom. used absolutely, as in verses 29, 30.

200. דָּחַב, *gold*; m. n., i. q. Hebr. דָּחַב. Emph. דָּחַבָּא, ver. 35.

201. טָב, *good, fine*; adj., i. q. Hebr. טָב. The manner in which, what in other languages would be the genitive of material, is here expressed by the relative דִּי, is to be remarked: see Gr. (192, 2). Literally, “as for this image, its head, i. e. as for the head of this image, it was a head which was of fine gold.” After רָאשֵׁיהּ, רִשׁ must be supplied.

202. חֻדְרָהּ, *its breast*; comp. of plur. m. n. חֻדְרִין, i. q. Hebr. חֻדְרָהּ, and suff. of 3 m. sing. חֻדְרִי, the sing. of חֻדְרִין, occurs in the Targums, but not in Biblical Chaldee.

203. יִדְרָעוּרָהּ, *and its arms*; comp. of conj., plur. of m. n. יִדְרָע, i. q. Hebr. יִדְרָע, and suff. of 3 m. sing. Plur. abs. יִדְרָעִין. From יִדְרָע, by prosthesis of א, comes אִדְרָע, same sign.

204. כֶּסֶף, *silver*; in pause for כִּסְפָּה, m. n., i. q. Hebr. כֶּסֶף. Emph. כֶּסֶפָּא, ver. 35.

205. מַעְוָהּ, *its belly*; comp. of plur. of מַעַ, i. q. Hebr., and suff. of 3 m. sing. The word is not used in the sing. either in the Hebr. or in the Chald. Plur. abs. מַעֵין and מַעֵן. The root, which is unus., may have implied the idea of softness; but, according to Fürst, it means *to be wound or twisted together*, and he compares *volvulus*, derived from *volvo*, and *ilia* from *εἰλέω*.

206. וַיִּרְכָּתוּ, *and its thighs*; comp. of conj., plur. of f. n. יִרְכָּת, i. q. Hebr. יִרְכָּ, and suff. of 3 m. sing. Plur. abs. יִרְכָּן; plur. constr. יִרְכָּת.

207. כֹּחֶשׁ, *copper, brass*; m. n., i. q. Hebr. כֹּחֶשֶׁת. Emph. כֹּחֶשֶׁא, ver. 35.

208.—Ver. 33. שִׁקְוָיו, *its legs*; comp. of plur. of m. n. שִׁק, i. q. Hebr. שִׁק, and suff. of 3 m. sing.

209. פִּרְזֵל, *iron*; m. n., i. q. Hebr. פִּרְזֵל. Emph. פִּרְזֵלָא, ver. 35. The Chald. verb פִּרַּז, *to pierce*, is the root of both words.

210. רִגְלָיו, *its feet*; comp. of dual of c. n. רִגֵּל, i. q. Hebr., and suff. of 3 m. sing. Dual abs. רִגְלָיו; emph. רִגְלָיוָא.

211. מִנְהוֹן, *part of them, i. e. partly*; comp. of מִן, see No. 39, and suff. of 3 f. plur. The marginal note indicates that the ו is superfluous. The *Kethibh* has the masc. suff., and should be pointed מִנְהוֹנִין. רִגֵּל is of the common gender.

212. חֶסֶף, *clay*; in pause for חֶסֶף, m. n.; emph. חֶסֶפָא, ver. 35. The Hebr. verb חָסַף signifies *to scale off, scrape*. Cognate to it are *σκαλέω* and *scabo*.

213.—Ver. 34. חֲתָגוֹתָ, *cut off, cut out*; 3 f. sing. pret. Ithpehal of חָתַג, see No. 167. כְּפֹתָרָא, which is expressed in ver. 45, is here understood. ἀνεσχίσθη ἐξ ὀφους, Theod. עַד דִּי, *until that*; see No. 53.

214. אֶבֶן, *a stone*; f. n., i. q. Hebr. Emph. with conj. וְאֶבֶנָא, ver. 35.

215. בִּידֵין, *by hands*; comp. of prep. בְּ, and יִדֵין dual of f. n. יָד, i. q. Hebr. יָד. Emph. יָדָא; with suff. יָדָה, יָדֵי, in pause יָדֵי. יִרְלָא בִידֵין, lit. “which was not (done) by hands,” i. e. as in E. V., “without handa.”

216. וּמָחַת, *and smote*; comp. of conj., and 3 f. sing. pret. Pehal of מָחַת, *to strike, smite*. מָחַת is a poetical form in Hebr. Compare with this the Gr. μάχη, μάχομαι.

217. וְרוֹדְקָתָ, *and brake in pieces*; 3 f. pret. Aphel of רָדַק, i. q. Hebr. רָדַק. Regularly it would be pointed וְרוֹדְקָתָ: see Gr. (50), and Parad. D. The Pehal, of which the 3 m. plur. pret. רָדְקָ occurs in the following verse, is neuter, *to be broken*. The form רָדְקָ is that corresponding to a verb רָדַק.

218. הֵמוֹן, *them*; pers. pron. 3 m. plur., i. q. Hebr. הֵמָּם. It is also written without the *Nun*.

219.—Ver. 35. כְּרוֹדָתָ, *together*; comp. of כְּ and רוֹדָתָ fem. of רוֹד: see No. 46. The corresponding Hebr. word is כְּרוֹדָתָ.

220. וְהָיָה, *and became*; comp. of conj., and 3 m. plur. of הָיָה, No. 121.

221. כְּעֶפֶר, *like chaff*; comp. of conj., and m. n. עֶפֶר, which perhaps is derived from עָפַר, unus. in Kal, in Pihel *to blind*, on account of its blinding effect. Some have thought that the noun as well as the verb may come from עָפַר, *dust*, the Pihel עָפַר meaning properly to cast dust into the eyes. The E. V. here is—"like the chaff of the summer threshing-floors:" the Vulg., "*sestivæ areæ*." The prep. בֵּן, like בֵּי, was regarded as expressing the genitive. בֵּן, however, may be employed in its usual sense,—“as the chaff borne *from* the threshing-floors.”

222. מְדִירֵי, *threshing-floors*; constr. plur. of m. n. מְדִיר, a word of uncertain derivation.

223. קָצֵט, *summer*; m. n., i. q. Hebr. קָצַץ, which comes from קָצַץ, *to cut, reap*, as the Lat. *messis*, from *moto*.

224. וּנְשָׂא, *and (the wind) carried away*; comp. of conj. and 3 m. sing. pret. Pehal of verb, i. q. Hebr. נָשָׂא.

225. רוּחַ, *the wind*; emph. of m. n. רוּחַ, i. q. Hebr., (1) *wind*; (2) *spirit*; (3) *mind*. With conj. and suff. of 3 m. sing. וְרוּחוֹ, v. 20. Plur. constr. רוּחֵי, vii. 20.

226. מָתַר, *place*; m. n. מָתַר, *the place where*, Exr. vi. 3.

227. הִשְׁתַּכַּחַת, *was found*; 3 m. sing. pret. Ithpehal of שָׁכַח, No. 35. 3 f. sing. הִשְׁתַּכַּחַת.

228. לָהֶם, *for them*; comp. of prep. לְ, and suff. of 3 m. plur.

229. לְמִטָּר (became, i. e. grew) *to a mountain*; comp. of prep. לְ, and m. n. מִטָּר, i. q. Hebr. צֹר. מִמִּטָּר, comp. of the prep. מִן, and the emph. sing. of this noun, occurs ver. 45.

230. וּמִלְאָתָּהּ, *and filled*; comp. of conj. and 3 f. sing. pret. Pehal of מָלָא, i. q. Hebr. מָלָא, *to fill*. The מ generally is dropped in the 3 f. sing.: see Gr. (92).

231.—Ver. 36. נֹאמַר, *we will tell*; 1 plur. fut. Pehal of אָמַר, No. 4. Some have explained the plural here to be a *pluralis majestatis*; but the truth is, that Daniel speaks in the plural, as he attributes the interpretation to his associates as well as himself. “In plurali loquitur quia et sibi et sociis interpretationem illam attribuit,” &c.: Glass, *Phil. Sacr.*, vol. i. p. 325.

232. אֶרֶץ, *the earth*; emph. of f. n. אֶרֶץ, i. q. Hebr. אֶרֶץ. Emph. with conj., and prep. בְּ, וּבְאֶרֶץ, vi. 27.

233.—Ver. 37. מְלָכְהָ, *kingdom, or regal dignity*; emph. of f. n. מְלָכָה;

constr. מְלִכְוֹתָ; emph. plur. מְלִכְוֹתָּה. With suff. of 1 sing. מְלִכְוֹתָי. With prep. בְּ and suff. of 2 m. sing. בְּמִלְכְוֹתָךְ.

234. חֹסֶן, *power*; emph. of m. n. of Class IV., חֹסֶן, which is derived from חָסַן, *to possess*, i. q. Hebr. חָסַן. With suff. of 1 sing. חֹסֶנִי.

235. וְחֹמָתָא, *and strength*; comp. of conj. and emph. of m. n. חֹמָתָא i. q. Hebr. חֹמָה, derived from חָמַח, *to grow strong*. The Hebr. חֹמָה is transitive, *to prevail against, conquer*.

236.—Ver. 38. וּבְכֹל־דֵּי, *and wheresoever*; similarly פֶּאֱשָׁר in Hebr. signifies *where*.

237. דְּאִרְיָן, *dwelling*; plur. m. of 1 part. Pehal of דָּרָה, i. q. Hebr. The Keri gives דְּאִרְיָן (in which the second י is superfluous), another form of the part.: see Parad. F. The constr. of the same, דְּאִרְיָי, occurs iv. 35 (32).

238. אִנְשָׁא, *man*; emph. of m. n. אִנְשָׁא, No. 58. The emph. is also written אִנְשָׁא, v. 21, and אִנְשָׁא, iv. 16 (13), *Kethibh*.

239. חֲוִיָּוָה, *beasts*; constr. of f. n. חֲוִיָּוָה, or חֲוִיָּוָה, i. q. Hebr. חֲוִיָּה, the sing. being used collectively for the plur. חֲוִיָּוָה is for חֲוִיָּוָה, the doubled י being represented by יי. Emph. sing. חֲוִיָּוָה, iv. 14 (11).

240. פְּרָא, *the field, or plain*; emph. of m. n. פְּרָא, *a plain, campus purus*, the plain free from trees or houses. The Hebr. פָּרַר signifies *to purify*.

241. וְעוֹף, *and the birds*; comp. of conj. and m. n., i. q. Hebr. The noun properly signifies a wing, being contracted from עֲנָף. The sing. is here used collectively.

242. בְּדִדָּךְ, *into thine hand*; comp. of prep. בְּ, f. n. דִּךְ, see No. 215, and suff. of 2 m. sing.

243. וְחֹשְׁלִימָךְ, *and hath made thee ruler*; comp. of conj., 3 m. sing. pret. Aphel of חָשַׁל, see No. 64, and suff. of 2 m. sing.

244. וְכָל־דָּוָן, *over all of them*; comp. of prep. וְ, adj. כָּל, No. 42, and suff. of 3 m. plur. The expressions here employed need not be understood to imply universal conquest and dominion, but merely complete and invariable success in war: see Hävernicks on the passage.

245. רִאשָׁה, *the head*; for רִאשָׁה, emph. of רִאשָׁה: see No. 175. Some copies give רִאשָׁה, the ר having Mappik, which would be *its head*, the suff. referring to צָלָם, but, as צָלָם is masc., it should be רִאשָׁה with m. suff. The words "thou art this head," &c., do not refer so much to Nebuchadnezzar himself as to his dynasty, which we know did not terminate with

him. So בְּתָרָךְ in the next ver. means not so much "succeeding thee," as "after thy kingdom."

246.—Ver. 39. וּבְתָרָךְ, *and after thee*; comp. of conj., prep. בְּתָר, and suff. of 2 m. sing. בְּתָר, is contracted for בְּתָתָר, lit. *in the place of, succeeding*: see Gr. (180). The vowels of בְּתָר are both changeable.

247. תִּקְוֶה, *shall arise*; 3 f. sing. fut. Pehal of קָוָה, No. 130.

248. אֲחֵרִי, *another*; f. adj. derived from אָחַר: see No. 181. The common opinion is that the ת of the fem. termination ית is cast away, as in רָאשִׁי for רִאשִׁית, &c.; but see Gr. (123, c, note). This second kingdom is generally understood to be that of the Medes and Persians, represented by the breast and arms of silver. See Hengstenberg's Diss., pp. 161, *et seq.*, and Hävernicks *Excursz ueber die vier Welt-Monarchien*.

249. אֲדִמָּה, *inferior*; an adv. connected with אָדַם, No. 232. The root of both words, unus. in the Chald., in the Arabic signifies *to be depressed*. The Keri notices that the final מ is superfluous, but מ is a common termination of adverbs in the Aramaic dialects: comp. כִּנְיָ and כִּנְיָא, מְלַעֲיָל and מְלַעֲיָלָא, אֲכַמְ and אֲכַמְא.

250. מִן, *to thee*; comp. of prep. מִן, No. 39, and suff. of 2 m. sing. מִן is commonly used after comparatives: see Gr. (199).

251. תְּלִיתִיָּה, *third*; fem. of ord. adj. תְּלִיתִי, derived from תָּלַת, i. q. Hebr. שָׁלֹשׁ. The third kingdom is generally understood to be that of Alexander the Great.

252. תִּשְׁלֹט, *shall rule*; 3 f. sing. fut. Pehal from שָׁלַט, No. 243. 3 m. sing. fut. יִשְׁלֹט; 2 m. sing. תִּשְׁלֹט; 3 m. sing. pret. Pehal שָׁלַט.

253.—Ver. 40. רְבִיעִיָּה, *fourth*; fem. of ord. adj. רְבִיעִי, derived from רָבַע or אָרְבַּע, i. q. Hebr. The fourth kingdom is by some supposed to be the dynasties of the Seleucidæ and Lagidæ, the successors of Alexander, but the more probable opinion is that the Roman Empire is designated. See Hävernicks *Zweiter Excursz*, &c.

254. תִּהְיֶה, *shall be*; 3 f. sing. fut. Pehal from הָיָה, No. 121.

255. תִּקְיָה, *strong*; fem. of adj. תִּקְיָה, derived from תָּקַף, see No. 235.

256. מִדִּרְקָה, *breaketh in pieces*; 1 part. Aphel of דָּרַק, No. 217. רִדְקָה, 3 f. sing. fut. Aphel of same verb.

257. יִרְשַׁל, *and crusheth*; comp. of conj., and 1 part. Pehal of רָשַׁל, *to beat out, crush*. The cogn. verbs in Hebr. רָשַׁל and רָשַׁלְתִּי, are of similar signification.

258. מִרְעַע, *breaketh*; 1 part. Pehal from רָעַע, *to break*, i. q. Hebr.

רָעַע, comp. of conj., and 3 f. sing. fut. Pehal of same verb. רָעַע is of the same form of רָעַע, Parad. D., the long vowel compensating for the Dagheesh, and the _ being inserted on account of the guttural.

259. אֵלֶּין, *these*; pl. pron. comm., i. q. Hebr. אֵלֶּין. The LXX. here have ὁ δὲ σιδήρος πᾶν δένδρον ἐκκόπτων, evidently reading for אֵלֶּין, אֵלֶּין, *a tree*.

260.—Ver. 41. וְאֶצְבָּעָא, *and the toes*; comp. of conj., and emph. plur. of c. n. אֶצְבָּע, i. q. Hebr. אֶצְבָּע. Plur. abs. אֶצְבָּעִין; constr. אֶצְבָּעִת. The derivation is אֶצְבָּע, *to dip*, and the noun signifies properly a finger.

261. פָּחַר, *a potter*; m. n. derived from unus. פָּחַר, *to boil as a pot*. By *potter's clay* is meant here of course not the soft, but the burnt clay.

262. פְּלִיחָא, *divided*; f. of 2 part. Pehal of פָּלַח, *to divide*, i. q. Hebr. פָּלַח.

263. כְּצִבְרָא, *strength*; emph. of f. n. כְּצִבְרָא. The root is the Hebr. כָּצַב, *to set up*, unus. in the Chald.

264. מְעָרַב, *mixed*; 2 part. Pehal of עָרַב, i. q. Hebr. עָרַב, *to mix*.

265. מִינָא, *clay*; emph. of m. n. מִינָא. חֲסָפָא מִינָא, *earthenware*.

266.—Ver. 42. קִצַּת, lit. *the end, completion, or sum of*; constr. of קָצַת related to the Hebr. קָצַח, *to cut*. מִן קִצַּת מַלְכוּתָא, (*a part*) of the whole of the kingdom, i. e. *a part of the kingdom*. μέρος τι τῆς βασιλείας, Theod. To מִן קִצַּת corresponds מִן חֵפֶה, *part of it*, comp. of מִן, No. 39, and suff. of 3 f. sing.

267. תְּבִירָח, *broken, or fragile*; f. of 2 part. Pehal of תָּבַר, i. q. Hebr. שָׁבַר, *to break*.

268.—Ver. 43. דִּי, *because*; the vowels are those of the Keri, דִּי.

269. מְעָרַבִּין, *mixed*; m. plur. of מְעָרַב, part. Ithpahal of עָרַב, No. 264.

270. לִחְוֹן, *they will be*; see No. 121.

271. בְּזִרְעָא, *with the seed*; comp. of prep. בְּ, and m. n. זֶרַע, i. q. Hebr. זֶרַע.

272. דְּבִקְוִין, *cleaving, adhering*; m. plur. of 1 part. Pehal of דָּבַק, i. q. Hebr. דָּבַק, *to cleave*. The Hebr. verb is not followed by the prep. עִם, but by בְּ, אֶל, or לְ.

273. דְּבִחָא עִם דְּבִחָא, *this with this*, i. e. *to one another*; Theod. literally, οὗτος μετὰ τούτου.

274. חֲוָא, *lo! behold!* interj. both Hebr. and Chald., written חֲוָא, iii.

25. Here it is in a manner pleonastic; חֲוָאֲכִדִּי, *just as*.

275.—Ver. 44. וּבְיָמֵיהֶם, *and in their days*; comp. of conj., prep. בְּ plur. of m. n. יָמִים, No. 173, and suff. of 3 m. plur.

276. אֵלֶּה, *these*; pron., i. q. Hebr. הֵם; f. אֵלֶּיךָ. It is comp. of the demonstr. הֵן, and suff. דָּוִיד, as אֵלֶּיךָ = אֵלֶּיךָ is comp. of הֵן and דָּוִיד.

277. יָקִים, *shall raise up, set up*; 3 m. sing. fut. Aphel from קָם, No. 130. 2 m. sing. תִּקְּמֶנּוּ, vi. 8. The uncontracted form of the fut. Aphel, יִקְּמֶנּוּ, occurs v. 21.

278. תִּהְרָג, *shall be destroyed*; 3 f. sing. fut. Ithpahal from הָרַג, *to spoil, destroy*, i. q. Hebr. הָרַג. The kingdom never to be destroyed is the kingdom of the Messiah.

279. וּמַלְכוּתָּהּ, *and that kingdom*; some MSS. have הָ written with Mappik, which would then be the suff. The suff. could refer to nothing but מַלְכוּת, so that this word in the second place where it occurs should have the unusual sense of *power* or *sway*.

280. לָעָם, *to a people*; comp. of prep. לְ, and c. n. עָם, i. q. Hebr.

281. תִּשְׁתַּבֵּחַ, *shall be left*; 3 f. sing. fut. Ithpehal of שָׁבַח, *to leave*: see Gr. (47).

282. וְתִסְּףָהּ, *and shall consume*; 3 f. sing. fut. Aphel, from סָפַף, *to be finished*, i. q. Hebr. 3 f. sing. pret. Pehal סָפַף, iv. 33 (30). Cogn. the Hebr. אִסְּףָהּ.

283.—Ver. 45. וְיָצִיב, *and certain*; comp. of conj. and adj. יָצִיב, No. 35.

284. וּמִדְּיוּמָן, *and sure, reliable*; comp. of conj. and 2 part. Aphel of נָמַן in Aphel, *to trust*, i. q. Hebr. נָמַן: see Gr. (86, b).

285.—Ver. 46. נִפְּל, *fell, prostrated himself*; 3 m. sing. pret. of verb, i. q. Hebr. נָפַל.

286. אִנְפּוּרָיו, *his face*; comp. of m. plur. n. אִנְפִּין, and suff. of 3 m. sing. In the Targums the noun is commonly contracted, אִנְפִּין.

287. סִבֵּד, *worshipped*; 3 m. sing. pret. Pehal of verb, i. q. Hebr. סִבֵּד. It is followed by לְ prefixed to the name of the object worshipped.

288. וּמִנְחָה, *and an oblation*; comp. of conj., and f. n., i. q. Hebr. מִנְחָה, is a general word for *an offering* of any kind; but in the Law the Hebr. word was generally confined to *the bread, or flour offering*.

289. וּבִרְחוּץ, *and sweet odours*; comp. of conj. and m. n. plur. corresponding to the Hebr. בִּרְחוּץ, and properly meaning *satisfaction, acquiescence*, derived from בָּרַח. The Hebr. word is always found joined with רִיחַ, בִּרְחוּץ רִיחַ, *odor delectationis, a sweet savour*.

290. לִנְסַךְ, *to offer*; comp. of prep. לְ, and infin. Pahel of נָסַךְ, i. q. Hebr. נָסַךְ, *to pour out, make a libation*. In strictness the word is applicable only by *zeugma* to מְנַחֵם; but it is possible that it came to be a word of general signification, which might be applied to any kind of offering.

291.—Ver. 47. קֶשֶׁט, *truth*; m. n., also written קֶשֶׁט. The idea implied in the unus. root may be *hardness*, that on which no impression can be produced; and hence the noun would signify *integrity, probity*. מְדַקְּשֵׁת, *of truth*, i. e. *truly*. ἐπ' ἀληθείας: Theod. Compare the expression מְדַקְּשֵׁת, ver. 8.

292. וְיָמְרָא, *and lord*; comp. of conj. and m. n. מְרִיא, prop. *a man*, and also *a lord*, or *prince*, derived from מְרִיא, *to be fat*, or *well nourished*, and hence, *to be strong* or *powerful*. With suff. of 1 sing. מְרִיאִי, iv. 19 (16), Kethibh, for which the Keri is מְרִי, with the מ rejected.

293. יִכְלֶה, *thou wast able*; 2 m. sing. pret. Pehal of יָכַל, No. 61.

294. לְמַגְלֵא, *to reveal*; comp. of prep. לְ, and infin. Pehal of גָּלָא, No. 119.

295.—Ver. 48. רַבִּי, *made great, exalted*; 3 m. sing. pret. Pehal of רָבַח, *to become great*, i. q. Hebr. רָבַח.

296. רַבְרַבִּי, *many*; f. plur. of adj. רַבְרַב, formed by reduplication from רַב, No. 63.

297. שְׁגִיָּא, *great*; f. plur. of adj. שְׁגִיָּא, No. 27.

298. וְחַשְׁלֵמָה, *and made him ruler*; comp. of conj., 3 m. sing. pret. Aphel of חָשַׁלְתִּי, No. 64, and suff. of 3 m. sing.

299. מְדִינָתָא, *province*; constr. of f. n. מְדִינָתָא, derived from דִּין, *to judge, rule*. With prep. בְּ, בְּמִדְיָנָתָא, iii. 1. Emph. plur. מְדִינָתָא, iii. 2.

300. סְגָנִין, *governors*; plur. of m. n. סָגָן, i. q. Hebr. סָגָן or סָגֵן, a word thought by some to be of Persic origin. רַב־סְגָנִין, ἄρχοντα σατραπῶν, Theod. רַב is by some regarded as the nom., with the verb subst. understood, “and Daniel (was) the governor,” &c.; it may, however, be the accus., governed by חֹשֶׁלֶת, or placed in apposition with the suffixed pron.

301.—Ver. 49. וַיִּצָּב, *and he set, appointed*; comp. of conj., and 3 m. sing. pret. Pehal of צָבַח, or צָבָא, No. 152.

302. עֲבִידָתָא, *the business*; emph. of f. n. עֲבִידָתָא, derived from עָבַד, No. 19. The word is of general signification, and does not merely refer to agriculture, as Lud. de Dieu thinks. See Rosenm. on the passage.

303. שְׁדִּרְחָא, *Shadrach*; pr. name, the Chaldee (Assyrio-Babylonian) name

given to Hananiah in the Court of Babylon, i. 7. The word is supposed by some to be of Persic origin, signifying "him that rejoiceth in the way."

304. מִישַׁח, *Meshach*; pr. name, the Chaldee name given to Mishaël. Some deduce it from the unus. יָשָׁח, *to be swift, prompt*; others regard it as Persic, signifying "the king's guest."

305. עֲבֶד נֶגוֹ, *Abednego*; pr. name, the Chaldee name given to Azariah, signifying the worshipper of the god Nego. Nego, Gesenius thinks, is the same as Nebo = Mercury.

306. בִּתְרַע, *in the gate*; comp. of prep. בְּ, and comm. n. תְּרַע, i. q. Hebr. שַׁעַר. 'The gate of the king' means the king's court or palace, which was surrounded by a wall in which there was but one gate. *ai θύραι* is used by Xenophon to signify the Persian Court. Similarly, the Court of Constantinople is now called the Porte. The sense here is, that Daniel lived in the king's palace. See Hävernicks on the passage.

CHAPTER III.

307.—Ver. 1. רֹמְחָהּ, *the height of it*; comp. of m. n. רָחַם, i. q. Hebr., and suff. of 3 m. sing.

308. אִמְבִּי, *cubits*; plur. of f. n. אִמְבָּה, i. q. Hebr. The plur. is irregular.

309. שְׁטִינִי, *sixty*; plur. of שֵׁשׁ, or שֶׁשׁ, *six*, i. q. Hebr. שֵׁשׁ: see Gr. (202).

310. פִּתְיָהּ, *its breadth*; comp. of m. n. פִּתִּי, derived from פָּתַח, i. q. Hebr. פָּתַח, *to open*, and suff. of 3 m. sing., — taking the place of — in the open syllable. The disproportion between the height and breadth of the statue may be explained on the supposition that in the height the elevation of the pedestal is included. It does not, however, appear certain that the colossus was intended to represent a human figure, and, even if it were, the disproportion can cause little difficulty, without the supposition alluded to, as we know that in the gigantic statuary of Eastern nations, expression, and not proportion, was chiefly attended to. See Hengst. Diss., pp. 78, *et seq.*, and Hävernicks on the passage. By יִרְדְּתָב it is not implied that the statue was of solid gold, but only gilt, as the altar of acacia-wood is called the golden altar, Exod. xxxix. 38.

311. הִקְיָהּ, *he set it up*; comp. of 3 m. sing., pret. Aphel of קָם, No. 130, and suff. of 3 m. sing. In ver. 3, the pret. Aphel is הִקְיָם, of which form the 2 m. sing. הִקְיָתָהּ occurs ver. 12, and the 1 sing. הִקְיָתָהּ, ver. 14. 3 m. pret. with the conj. הִקְיָהּ, vi. 1.

312. **בְּבִקְעָה**, *in the plain of*; comp. of prep. **בְּ**, and constr. of f. n. **בִּקְעָה**, i. q. Hebr. **בִּקְעָה**, *a valley*, derived from **בָּקַע**, *to cleave*, a valley being, as it were, the *cleaving* of the hills.

313. **דּוּרָא**, *Dura*; pr. name, a plain in Babylonia, doubtless the same as the "plain in the land of Shinar," Gen. xi. 2. The word is derived from the Arabic, and properly denotes a circular plain. The name was applied to several places; thus, there was a city Dura on the Tigris, and another of the same name on the Euphrates. Theod. has here *ἐν πεδίῳ Δείρας*, perhaps confounding the plain in Babylonia with that of Deira, or Deera, in Susiana, mentioned by Ptolemy. The LXX. regarded the word as an appellative, their version being *ἐν πεδίῳ τοῦ περιβόλου*, "in the plain of the park."

314.—Ver. 2. **שָׁלַח**, *sent*; 3 m. sing. pret. Pehal of verb, i. q. Hebr. **שָׁלַח**.

315. **לְמַכְנֵשׁ**, *to gather together*; comp. of prep. **לְ**, and infin. Pehal of **כָּנַשׁ**, *to gather together, collect*. **מִתְכַּנְּשִׁין**, plur. of part. Ithpahal occurs ver. 3.

316. **לְאַחֲשָׁדֶרֶתְּ**, *the satraps, viceroys*; comp. of part. **לְ**, and emph. of plur. m. n. **אַחֲשָׁדֶרֶת**. According to Gesenius, this word in the sing. (with **א** prosthetic, and the termination **ֶת**) expresses in Hebr. or Chald. the Persian word Kshatrap, whence comes the Greek *σατράπης*. Other derivations of the word will be found in Rosenmüller's note on the passage. The word Kshatrap is itself compounded, denoting, probably, "The Ruler of a Province." The satraps were the rulers of the greater provinces, who represented the monarch, exercising civil and military powers.

317. **וּפְחוּרָא**, *and the rulers*; comp. of conj. and emph. plur. (fem. form) of m. n. **פָּחוּר**. The origin of the word is not certain. It denotes the governor of a minor province, or subdivision of the greater provinces, which were governed by the satraps.

318. **אֲדָרְגוּרִיא**, *the principal judges*; emph. of plur. m. n. **אֲדָרְגוּרִין**, which is probably compounded of **אָדָר**, i. q. Hebr. **אָדָר**, *greatness*, and **גִּזָּר**, *to decide*: see No. 167. The translations by the LXX. and Theod. of these different words are, it is plain, merely conjectural.

319. **גְּזַבְרִיא**, *the treasurers*; emph. of plur. m. n. **גְּזַבְרִין**, i. q. **גְּזַבְרִין**, Ezr. vii. 21, **ד** being substituted for the sibilant. **גְּזַבְרִין** is comp. of **גָּזַר** (contracted from **גָּזַר**), *a treasure* (comp. Lat. *gaza*) and the syllable *bar*, or *war*, employed in the Persic to denote possessives. The treasurers were the collectors of the public revenue.

320. דָּתְבָרִיא, *the counsellors*; emph. plur. of m. n. דָּתְבָר, comp. of דָּת, *law*, No. 48, and the syllable בָּר.

321. תִּפְתָּיִם, *the sheriffs*; Syr. emph. form of plur. m. n. תִּפְתָּי, from unus. sing. תִּפְתָּי: see Gr. (148). The word has been connected with פָּתַח, and would thus mean *expositors* of the law. Berthold thinks it is derived from פָּתַי, see No. 310, used to signify *a level region*, and that it means governors of districts.

322. שְׁלִטָּי, *the magistrates*; constr. plur. of m. n. שְׁלִטָּן, prop. שְׁלִטוֹן, derived from שָׁלַט, No. 64. The word, perhaps, is employed to designate the governors who ruled the external annexed provinces, as the satraps governed the provinces of Babylonia proper.

323. לִמְתָּא, *to come*; comp. of prep. לְ, and infin. Pehal of אָתָּא, i. q. Hebr. אָתָּא, *to come*. מִתָּא is contracted for מֵאָתָּא.

324. לְחִנְכָּת, *to the dedication of*; comp. of prep. לְ, and constr. of f. n. חִנְכָּה, i. q. Hebr., derived from חָנַךְ, *to dedicate, properly, to imbue, give to taste, hence, to initiate, &c.*

325.—Ver. 3. וְקָמְיִן, *and stood*; comp. of conj. and plur. of 1 part. Pehal of קָם, No. 130.

326. לְקִבְלָ, *before*; comp. of prep. לְ and קִבַּל, No. 43. The לְ is pointed as if the first letter had קִ, which is another reading.

327.—Ver. 4. וְכִרְוִיא, *and the herald*; comp. of conj. and emph. of m. n. כִּרְוִי, *a herald*, derived from כָּרַז, *to proclaim*. Comp. Hebr. קָרָא; Gr., κηρύσσω; Eng., *cry*.

328. קָרָא, *cried*; 1 part. Pehal, from קָרָא, i. q. Hebr. קָרָא.

329. בְּחִיל, *aloud, lit., with might*; comp. of prep. בְּ, and m. n. חֵיל, *strength*, i. q. Hebrew. With prep. בְּ and suff. of 3 m. sing. בְּחִילָה, ver. 20. In ver. 20, and iv. 35 (32), חֵיל signifies *an army, or host*.

330. לְכוּן, *to you*; comp. of pret. לְ, and suff. of 2 m. plur. אֲמַרִין, the act. part. plur. is used impersonally for the passive. "To you they command," i. e. "it is commanded." ὑμῶν λέγεται: Theod.

331. עַמְמַיָּא, *O people*; emph. plur. of c. n. עַם, No. 280. Plur. abs. עַמְמִין: see Gr. (159).

332. אֲמַיָּא, *nations*; emph. plur. of f. n. אֲמַח, irreg.; or of m. n. אָם, the root is אָמַם, unus., which seems to have had the sense of joining together. This term is of less extent than the previous, having to it the relation of Lat. *gens* to *populus*.

333. וְלִשְׁנַיָּא, *and languages*; comp. of conj., and emph. plur. of c. n.

לְשׁוֹן, i. q. Hebr. לְשׁוֹן. The term is used to designate a district as distinguished by its language or dialect, and is less general than either of the preceding terms.

334.—Ver. 5. בְּעֶדְתָּא, *at the time*; comp. of prep. בְּ, and emph. of m. n. עֶדְתָּא, No. 39.

335. רְשָׁמְעוּן, *you shall hear*; 2 m. plur. fut. Pehal of שָׁמַע, i. q. Hebr. שָׁמַע. שְׁמַעֲיִן, m. plur. 1 part. Pehal, ver. 7.

336. קוֹל, *the sound*; m. n., i. q. Hebr. קוֹל, *voice, sound*. With prep. בְּ, בְּקוֹל, vi. 20.

337. קֶרֶן, *cornet, horn*; emph. of f. n. קֶרֶן, i. q. Hebr. The dual קֶרַיִם is used for the plur., vii. 8, 20, 24.

338. מְשֻׁרְקִיָּא, *flute, pipe*; emph. of f. n. מְשֻׁרְקִי, derived from שָׁרַן, *to pipe*. Comp. Gr. *σπίσσω, σπρίγξ*.

339. קִירִיָּא, *harp*. The Keri is קִירִיָּא, the form in which the word appears in the Targums. It is the same as the Greek word *κίθαρα*, the Greeks having probably derived from the East the name and use of this instrument. See Strabo, quoted by Rosenm. It may be connected with the Hebr. verb קָרַע, *to be bowed or bent*, the ק being merely formative. The argument for the Greek origin of the word, founded on the fact that *κίθαρα* meant the human breast, which the cyther originally resembled in shape, is of little weight. The application of the word to the breast, or hollow of the chest, was secondary, being probably founded on the resemblance of the skeleton of the ribs, &c., to the musical instrument.

340. סַבְכָּא, *sackbut*; f. n., a kind of three-cornered stringed musical instrument. Gr. *σαμβύκη*; Lat. *sambuca*, (the doubled letter being expressed by *m*), the use and name of which came to Greece and Rome from the East at an early period. קָבַךְ means *to interweave*; and the instrument probably had its name from the interweaving of the chords.

341. פְּסַנְמֶרִיָּא, *psaltery*; another reading is פְּסַנְמֶרִיָּא. This is supposed by some to be the same as the Greek word *ψαλτήριον*, the λ of the first syllable being represented by נ. There are, however, many objections to this account of the origin of the word, for which see Hävernicks on the passage. Regarding the word as Shemitic, he thinks it may be derived from פָּסַח, *the hand*, and נָצַר, *to spring*, an etymology which is not improbable. It may properly have meant the *chords* struck by the hand; and thus we may account for the plur. form of the word.

342. סִמְפֻּנְיָא, *symphony, or dulcimer*. This word is thought by some to be the Greek *συμφωνία*; but its derivation from the Greek is very

questionable. In ver. 10 it is written **סִיפִנִּיָּא**, which makes it probable that it corresponded with the Syriac **ܣܝܦܢܐ**, *tibia*, and that the Syriac word was derived from the Greek is very unlikely. It is indeed true that *συνφωνία* was used by Greek writers to designate a particular musical instrument, but the probability is, that when the foreign word was introduced, by a slight alteration, it was made to correspond to a Greek etymology, as was the case with respect to many other foreign words. The derivation suggested by Hävernicks from **סוּף**, *reed*, is probable. From the statements of Rabbinical writers, the **סִיפִנִּיָּא** would seem to have been a kind of wind instrument like the bagpipes.

343. **זָנִי**, *kinds of*; constr. plur. of m. n. **זָן**, i. q. Hebr.: see Parad. III. of m. n. The root is **זָנַן**, unus., *to form, fashion*, species being distinguished by form or appearance.

344. **זָמַר**, *music*; emph. of m. n. **זָמַר**. The Pihel of the Hebr. verb, **זָמַר**, signifies *to play on a musical instrument*, *ψάλλειν*.

345. **וְתִפְּלוּן**, *ye shall fall down*; 2 m. plur. fut. Pehal, from **פָּל**, No. 46: See Gr. (76). **יָפַל**, 3 m. sing., ver. 6. **נִפְּלוּ**, m. plur. 1 part. Pehal, ver. 7.

346. **וְתִסְבְּדוּן**, *and worship*; 2 m. plur. fut. Pehal from **סָבַד**. **וְיִסְבְּדוּ**, comp. of conj., and 3 m. sing., ver. 6. **סִבְּדוּן**, m. plur. 1 part. Pehal, ver. 7. **נִסְבְּדוּ**, 1 plur. fut. Pehal, ver. 18.

347.—Ver. 6. **וּמִכִּדִּי**, *and whosoever*. **מִן** is comp. of the conj., and the indecl. interrog. pron. **מִן**. **מִכִּדִּי**, *whosoever*: see Gr. (228).

348. **בְּזֶה שְׁעָתָהּ**, *at the same moment, instantly*; **בְּ** is the prep. **בְּ**, with suff. of 3 m. sing., **־** being shortened to **־** on account of Makkeph. **שְׁעָתָהּ**, in some copies **שְׁעָתָהּ**, is emph. of f. n. **שְׁעָה**, *a moment, the twinkling of an eye*, and also *an hour*, derived from **שָׁעָה**, *to look*. See Gr. (231).

349. **וְתִרְמָא**, *shall be cast*; 3 m. sing. fut. Ithpehal from **רָמָא**, *to cast*, i. q. Hebr. **רָמַח**. **וְתִרְמָוּן**, 2 m. plur. ver. 15. See Parad. G.

350. **לְבוֹא**, *into the midst*; comp. of prep. **לְ**, and **בּוֹא**, constr. of m. n. **בּוֹ**, *the midst of a thing*. The unus. root **בָּוַח** would seem to have had the sense of *flowing together*, and may have been the origin of the noun **בּוֹי**, *a people, nation*, lit. *a conflux*.

351. **וְתִרְמָא**, *a furnace*; c. n., occurring only in this chapter, derived from **רָמַח**, *to smoke*. The emph. form with **לְ** prefixed, **לְתִרְמָא**, occurs ver. 19; and the abs. form with the prep. **לְ**, **לְתִרְמָוּן**, ver. 20.

352. **וְתִרְמָא**, *fire*; emph. of f. n. **בּוֹר**. The root **בָּרַח**, *to give light*, cogn. to Hebr. **בָּרַח**, is unus.

353. **יִקְדָּהָ**, *burning*, or *kindled*; emph. fem. of 1 part. Pehal (form **קָדַח**), see Gr. (391), from **יָקַד**, *to burn*, i. q. Hebr. **יָקַד**. The word may signify "*now burning*," implying that the furnace was actually kindled while the herald was making the proclamation. Jerem. xxix. 22, gives another instance of the use of this mode of punishment by burning in Chaldea. From II. Sam. xii. 31, we see that it was also practised by the Jews.

354. **בְּיָדָא זְמַנָּא**, *at the very instant*. **בְּיָדָא** comp. of prep. **בְּ**, and suff. of 3 m. sing. **זְמַנָּא**, emph. of **זְמַן**, No. 102. See No. 348.

355. **כְּדִי**, *when*; comp. of part. **כִּי**, and the rel. **דִּי**, i. q. Hebr. **כִּי־אֵשֶׁר**. With conj. **וְכִדִּי**.

356. **קָרַב**, *drew near*; 3 m. plur. pret. Pehal, from **קָרַב**, *to draw near*, i. q. Hebr. **קָרַב**.

357. **וְאִכְלוּ**, *and eat*; comp. of conj. and 3 m. plur. pret. Pehal of **אָכַל**, i. q. Hebr. **אָכַל**.

358. **קָרַצְיוּן**, *their pieces*; comp. of plur. of m. n. **קָרַץ**, and suffix of 3 m. plur. With suff. of 3 m. sing. **קָרַצְיוּ**, vi. 24. The Hebr. verb **קָרַץ** means *to tear*, *to bite*. The suffix is redundant according to the common Chald. idiom. The singular expression **אִכְלֵ קָרַצִי דִּי**, which, as the Targums show, unquestionably means *to calumniate*, *to slander*, has been explained in different ways. To eat one's pieces may mean, by a metaphor from birds or beasts of prey, to devour one, to destroy by slander, like *mordere* or *rodere* in Latin, see Hor. Sat. i. 4, 81; or the noun **קָרַץ** may mean *laceration*, and thus, *calumny*, and then **אִכְלֵ קָרַצִי דִּי** would signify to feed on the calumny of any one. Another explanation of the phrase is proposed by Schultens, for which see Rosenmüller's note on this passage. The same expression, **ܐܚܠܐ ܟܪܥܝܢܐ**, *to calumniate one*, is used in the Syriac, and there is the comp. noun **ܐܚܠܝܢܐ**, *a calumniator*, lit. *a piece-eater*.

359.—Ver. 10. **שֻׁמְתָא**, *hast made*; 2 m. sing. pret. Pehal of **שָׁמַע**, No. 22. **שָׁמַע**, 3 m. plur. of same, ver. 12.

360.—Ver. 12. **יִתְרוֹן**, *them*; comp. of **יֵת**, the mark of the accus., i. q. Hebr. **יָת**, and suff. of 3 m. plur.

361. **אַלְהֵ**, *these*; pl. demonstr. com. pron., i. q. **אַלִּין** and **אַלִּת**.

362. **לֹא־שָׁמַעְתָּ**, *have not regarded*; more literally, as in margin of E. V., "*have set no regard upon thee*:" see No. 95. In ver. 10 the phrase **שָׁמַעְתָּ** has a different sense, *to promulgate an edict*.

363. **לֵאלֹהֵיהִי**, *thy gods*; comp. of prep. **לֵ**, plur. of **אֱלֹהִי**, No. 74, and suff. of 2 m. sing. The marginal note **יִתְרִי** signifies the *Yod* is redun-

dant. Without the *Yod* the word would be *לֵאלֹהֶיךָ*, *thy God*, the sing., which may be merely a correction suggested by the sing. *לֵאלֹהֶי* in ver. 14.

364. *פִּלְחִין*, *serving*; plur. m. of 1 part. Pehal of *פָּלַח*, *to serve*. The m. sing. *פֹּלֵחַ* occurs vi. 16.

365.—Ver. 13. *בְּרִצָּן*, *in anger*; comp. of the prep. *בְּ* and the m. n. *רִצָּן*, *anger*. The primary meaning of the root *רָצַן*, i. q. Hebr. *רָצַן*, is *to be moved, agitated*. The Greek *ὀργή*, and our word *rage*, are cognate.

366. *וְרִמָּה*, *and fury*; comp. of conj. and f. n. *רִמָּה*, i. q. Hebr. *רִמָּה*, *fury, exultation*, from *רָמַם* or *רָחַם*, *to be warm*. In ver. 19 it is pointed *רִמָּה*.

367. *לְהַבִּיחֵהוּ*, *to bring*; comp. of prep. *לְ*, and anomalous infin. Aphel of *הָבִיחַ*, No. 323. The regular form would be *לְהַבִּיחֵהוּ*.

368. *וְהִבִּיחֵהוּ*, *were brought*; 3 m. plur. pret. Hophal of *הָבִיחַ*, formed irregularly after the analogy of the Hebr. Some regard it as Aphel, and used impersonally, *they brought*, but this form is passive in vi. 18.

369.—Ver. 14. *מִדָּבָר*, *is it design, is it intentional*; comp. of interrog. and f. n. *מִדָּבָר*, *purpose, design*. The Hebr. verb *דָּבַר* means *to fix the eyes*, and also *to fix the mind* on anything. The marginal reading in the E. V., *is it of purpose*, is better than the rendering in the text. Hävernicks, however, contends that this interpretation does not yield a suitable sense, as the king must have been aware that the refusal to worship the image was not accidental. He explains the expression to mean, “is it mockery,” or, “is it contempt;” and this he thinks agrees best with the meaning of *מִדָּבָר*, which signifies *to mock* or *laugh at*. The version of Theod., *ei εἰς ὧς τοῖς Θεοῖς μου οὐ λατρεύετε*, agreeing with that in the text of the E. V., is followed by Jerome.

370. *וְהִבִּיחֵהוּ*, *ye are*; comp. of *הִבִּיחֵהוּ*, No. 57, and suff. of 2 m. plur.

371. *וְהִקְמֵת*, *I have set up*; see No. 311. The accent being irregularly thrown back to the penult, the vowel of the final syllable is *ֶ* instead of *ִ*.

372.—Ver. 15. *וְהִכְמִיד*, *ready*; m. plur. of adj. *וְהִכְמִיד*, *ready, prepared*, derived from *כִּיד*, *time*.

373. *וְכִי*, *that, so that*; conj. as the Hebr. *וְכִי*. Something must be here supplied to complete the sense, as, *it is well*, as in Exod. xxxii. 32. “Subintell. *bene est, quæ vox in sequenti membro contrario latet, ubi pœna non obtemperantibus denunciatur.*” Glass. Phil. Sacr., vol. i., p. 629.

374. עָבַדְתָּ, *I have made*; 1 sing. pret. Pehal of עָבַד, No. 19.

375. לְשִׁיבְכֶם, *shall deliver you*; comp. of שָׁבַע, 3 m. sing. fut. Pehal of שָׁבַע, *to set free*, and suffix of 2 m. plur.: see Gr. 58. Pret. with conj. לְשָׁבַע, ver. 30. Inf. with prep. ל, and suff. of 1 plur. לְשִׁיבְכֶם, ver. 17. Inf. with prep. ל, and suff. of 3 m. sing. לְשִׁיבְכֶם, vi. 14. 3 m. sing. fut. with suff. of 2 m. sing. יִשְׁבְּכָה, vi. 16. Inf. with prep. ל, and suff. of 2 m. sing. לְשִׁיבְכָה, vi. 20. 1 part. מְשִׁיב, vi. 27.

376.—Ver. 16. דָּשַׁחְתָּ, *deem it necessary*; m. plur. of 1 part. Pehal of דָּשַׁח, (1) *to be needful*, (2) *to deem needful*. The meaning of the words דָּשַׁחְתָּ וְלֹא־דָשַׁחְתָּ seems to be, “we deem it not necessary to answer you, because both your mind and ours is made up on the subject.” Some connect the verb דָּשַׁח, as used here, with דָּשַׁשׁ or דָּשַׁשׁ, words applied to strong mental emotion. In accordance with this view the words are rendered in the E. V., “we are not careful to answer thee in this matter.” The form of the part., with Pattach for Qametz in the first syllable, is anomalous.

377. פָּתָח, *word, matter*; m. n. of Persic origin.

378. לְהַתְּבִיחַ, *to answer thee*; comp. of prep. ל, infin. aph. of תָּבַח, No. 93, and suff. of 2 m. sing. Some commentators, e.g. Rosenm. and Michaelis, think that the latter clause of this verse should not be rendered, “we deem it not necessary to answer thee concerning this matter,” but, “we deem it not necessary to answer thee a word concerning this,” regarding פָּתָח as the object of the verb. The latter, they hold, is shown to be the right construction by the position of the pronoun דָּכָה preceding the noun, and also by the distinctive accent with which it is marked. Hävernicks, however, adopts the former construction, and shows that the pronoun, being here emphatic, is properly placed before the noun, as דָּכָה דָּלָמָּה, iv. 18 (15).

379.—Ver. 17. הִנֵּה, *behold*; an interj.: הִנֵּה אֵלֵינוּ, *behold (or surely) there exists our God*; ἔστι γὰρ Θεὸς ἡμῶν, κ. τ. λ., Theod. The allusion is to the words of the king, ver. 15, “who is that God,” &c. The E. V. is, “If it be so, our God,” &c.

380. יָכַל, (*is*) *able*; m. sing. of 1 part. Pehal of יָכַל or יָכַל, No. 61.

381.—Ver. 18. לֹא־יָחֵן, *and if not*; i. e. if he will not deliver us.

382. יָדִיעַ, *known*; 2 part. Pehal of יָדַע, No. 17. יָדִיעַ לְחַוּוֹ, *let it be known*: see No. 121.

383.—Ver. 19. הִחְמִלָהּ, *was filled*; 3 m. sing. pret. Ithpehal, from חָמַל, No. 230.

384. וְצִלָּם, *and the form*; comp. of conj. and m. n. צֶלֶם or צִלָּם, No.

190. The noun commonly signifies *an image, simulacrum*; here the *appearance*, or *expression* of the countenance: ἡ ὄψις τοῦ προσώπου αὐτοῦ, Theod. The words refer to the change of countenance under the emotion of anger.

385. אִשְׁתַּחֲוֶה, *was changed*; 3 m. plur. pret. Ithpahal of אָשַׁח, No. 54. If the Kethibh be the correct reading, the writer used the verb in the plural, so that it would agree in number, not with the noun in regimen, צֶלֶם, but with the governed noun אֲנָפוֹתַי, according to an idiom which is common in Hebrew. For an example, see Gen. iv. 10. There is a Keri, however, אִשְׁתַּחֲוֶה, the sing., with the vowels of which the word in the text, as usual, is pointed.

386. לִמְיָא, *to be heated, or to be kindled*; comp. of prep. לִ, and the infin. Pehal of אָדָה, *to be set on fire*. With suff. of 3 m. sing., לִמְיָא, the א being changed to י.

387. חֲדָשְׁבָעָה, *seven times*; שֶׁבַע, *seven*, numeral n., i. q. Hebr. The expression in the text is literally *one-seven*. In Chald. and Syriac, multiplicity is denoted by the numeral for *one* being prefixed as here: see Gr. 206.

388. רָוָה, (*was*) *seen*; 2 part. Pehal of רָוָה, No. 44. The last clause of the verse may be rendered, "seven-fold more than it was ever seen to be heated." Rosenm. thinks that in accordance with a derived sense of the verb רָוָה, *to judge, to see a thing as proper or usual*, the words should be translated, "sevenfold more than it was necessary to heat it." In this sense the part. רָוָה is frequently used in the Targums. See Buxtorf's Lexicon on the word. The rendering of the LXX., παρ' ὃ ἐδεῖ αὐτὴν καθεῖναι, agrees with this interpretation.

389.—Ver. 20. וּלְגִבְרִין, *and to men*; comp. of conj., prep. לִ, and plur. of גִּבּוֹר, No. 158.

390. גִּבְרֵי, *mighty men*; constr. plur. of גִּבּוֹר m. n., i. q. Hebr. גִּבְרֵי-חַיִּל, *mighty men of strength*. ἄνδρες ἰσχυροὺς ἰσχυρί, Theod.

391. לְכַפְתּוֹ, *to bind*; comp. of prep. לִ, and infin. Pahal of כָּפַת, *to tie, bind*. There is no reason for the restriction implied in the word συμποδίσαντας, the translation of the LXX. The verb is of general signification, and here means, *to bind hand and foot*. כָּפְרוּ, 3 m. plur. tense Pehil of the same verb, occurs in ver. 22.

392. לְמַרְמֵם, *to cast (them)*; comp. of prep. לִ, and infin. Pehal of מָרַם, No. 349.

393.—Ver. 21. בְּסִרְפֵּי־יָדָיו, *in their mantles*; comp. of prep. בְּ, the m. plur. noun, סִרְפָּלִין, and suff. of 3 m. plur. The noun is derived from the quadrilateral verb, סִרְפַּל, *to cover*. What garment it denotes is uncertain. Many think it signifies loose trousers, such as are still worn in the East. Jerome's rendering is, *cum braccis suis*.

394. פְּטִישֵׁיָּהוּן, *their tunics*, or, perhaps, *their turbans*; plur. of m. n. פְּטִישׁ, with suff. of 3 m. plur. The derivation is פִּטַּשׁ, the same as פָּשַׁט, *to extend, spread*. According to Gesenius and Hävernick, the word signifies a tunic, or under-garment. Others understand it to mean a species of cap, the Greek *πετάσος*, and Latin *petasus*, which words may have been introduced from the East. Theod. renders it *τιάπαις*. According to the Keri, the first י should be omitted, and the word then would be פְּטִישֵׁיָּהוּן, from the Segholate form פִּטַּשׁ.

395. וְכִרְבָּנֵיהֶן, *and their cloaks*; comp. of conj., plur. of f. n. כִּרְבָּנָה, and suff. of 3 m. plur. The noun is derived from כִּרְבַּל, *to put on*, the passive participle of which occurs I. Chron. xv. 27. There is the same uncertainty as to the meaning of this word as there is with respect to the two preceding words. Rosenmüller thinks this word, and that which follows, לְבוּשֵׁי, denote respectively inner and outer garments.

396. לְבוּשֵׁיהֶן, *their garments*; comp. of plur. of m. n. לְבוּשׁ, i. q. Hebr., and suff. of 3 m. plur. לְבוּשָׁה, with suff. of 3 m. sing., vii. 9.

397. וְרָמְיוּ, *and were cast*; comp. of conj. and 3 m. plur. of tense Pehal of רָמָה or רָמָא, No. 349.

398.—Ver. 22. פְּלִקְבֵּל דָּכַח, *therefore*; כִּי־דִי, *since*.

399. אִזְחָה (*was*) *hot*; 2 part. Pehal of אִזַּח, No. 388. The ׀ under the first letter is anomalous, as regularly the word would be אִזְחָה. The form is analogous to the Syriac.

400. יִתְרָח, *exceedingly*; fem. of adj. יִתְרִיר, No. 194, used adverbially.

401. חִסְקָה, (*who*) *took up*; 3 m. plur. pret. Aphel of חִסַּק, i. q. Hebr. חִסַּק. The verb is found only in the inf. and imp. Pehal, and in Aphel. The cogn. חִסַּק is used in the Preter. Pehal, in Pahel, in Ithpehal, and Ithpahal. A question, indeed, may be raised, whether the חִסַּק form ever existed, and whether the forms יִסַּק אִסַּק, &c., are not contracted from חִסַּק, יִסַּק, &c.

402. חָטַל, *slew*; 3 m. sing. pret. Pahel of חָטַל, No. 87, with (׀) in place of (׀).

403. שְׂבִיבָה, *the flame*; emph. of m. n. שְׂבִיב, i. q. Hebr. שְׂבִיב. Deriv. שֶׁבַב, unus., *to kindle*.

404.—Ver. 23. תְּלָתִּיּוֹן, *these three*; comp. of תְּלָתִּי, constr. of num. תְּלָת, *three*, i. q. Hebr. שְׁלֹשׁ, and suff. of 3 m. plur. Plur. aba. תְּלָתִּין, *thirty*, vi. 7.

405. מְכַפְּתִין, *bound*; plur. of 1 part. Pahel of כָּפַת, No. 393.

[After ver. 23, we find in the versions of the LXX. and of Theodotion, 67 verses containing the prayer of Azariah, and the hymn of Hananiah, Michael, and Azariah. It is impossible to ascertain the source of this interpolation. That the passage did not exist in the Chaldee in the time of Jerome is plain from his words:—"Hucusque Hebræi legunt: media quæ sequuntur usque ad finem Cantici trium puerorum in Hebraico non habentur." In the text, as we have it, there is some want of connexion between verses 23 and 24.]

406.—Ver. 24. תִּנְוָה, *was amazed*; 3 m. sing. pret. Pehal of verb cogn. to תָּנַח.

407. לְחֻדְבְּרוֹתָי, *to his ministers*; comp. of prep. לְ, m. n. plur. חֻדְבְּרִין, and suff. of 3 m. sing. With suff. of 1 sing. חֻדְבְּרִי, iv. 36 (33). Emph. plur. חֻדְבְּרָא, vi. 7. Gesenius thinks the noun is the Chald. חֻדְבְּרִין, *leaders*, derived from חָדַב, i. q. Hebr. דָּבַד, *to lead*, with the Hebr. article prefixed, as Hebr. words are sometimes compounded with the Arabic article *al*. Others assign to the word a Persic origin.

408. רִמְצָא, *did (not) we cast*; 1 plur. pret. Pehal of רָמַצ, No. 349.

409. יִצְיָכָא, *trus*; fem. of adj. יִצְיָב, No. 35, used adverbially.

410.—Ver. 25. חָא, *lo, behold*; an interj.: see No. 274.

411. אַרְבַּעַת, *four*; i. q. Hebr. אַרְבַּעַת. The masc. form used with fem. nouns is אַרְבַּע.

412. שְׁרִין, *free, unbound*; plur. of שְׁרָא, 2 part. Pehal of שָׂרָא, No. 141.

413. מְחֻלְכִין, *walking*; plur. of 1 part. Aphel of חָלַךְ, i. q. Hebr. חָלַךְ. Michaelis regards it as the part. Pehal contracted for מְחֻלְכִין, the Daghes of middle radical being omitted. The sing. of the Pehal part. חָלַךְ occurs iv. 29 (26).

414. נְחָבַל, *and hurt*; comp. of conj., and m. n. תְּחָבַל, *pain, hurt*, derived from חָבַל, *to hurt, destroy*.

415. רְבִיעֵי, *the fourth*; emphat. of ordinal adj. רְבִיעִי. The Keri is רְבִיעֵי, another form of the emphatic state of the adj.

416. דָּמָה, (*is*) *like*; 1 part. Pehal of דָּמָה, i. q. Hebr. דָּמָה, *to be like*.
417. לְבָר, *to a son*; comp. of prep. לְ, and m. n. בָּר, i. q. Hebr., No. 159. לְבָר מַלְאֲכֵי, *to a son of the Gods*, i. e. *an angel*, see ver 28.
- 418.—Ver. 26. קָרַב, *drew near*; 3 m. sing. pret. of verb, i. q. Hebr. קָרַב, No. 356.
419. לְדָרַע, *to the door*; comp. of prep. לְ, and c. n. דָּרַע, No. 306.
420. עֲבָדָיו, *his servants*; comp. of plur. of m. n. עָבַד or עֲבָד, No. 6, and suff. of 3 m. sing. The suff. is here pleonastic.
421. עֲלִיָּה, *most high*; emph. of adj. עָלִי. The Keri gives another form of the emph. state of the adj., עֲלִיָּה, which is the common form: see Gr. (124, h). With conj. and prep. לְ, וְעֲלִיָּה, iv. 34 (31).
422. פָּקֵד, *come forth*; 2 m. plur. imper. Pehal from פָּקַד, No. 86. כָּפְקִין is the plur. of 1 part. Pehal of same verb. For פָּקֵד, פָּקֵד is another reading.
423. וְהָיָה, *and go*; comp. of conj., and 2 m. plur. imper. Pehal of הָיָה, or הָיָה, No. 367.
- 424.—Ver. 27. רָאוּ, (*they*) *see*; plur. of 1 part. Pehal of רָאָה, No. 44.
425. בְּגִשְׁמֻחוֹן, *over their body*; comp. of prep. בְּ, the Segholate noun גִּשְׁמֻחַ or גִּשְׁמֻחַ, cogn. to Hebr. גִּשְׁמֻחַ, and suff. of 3 m. plur. With suff. of 3 m. sing. גִּשְׁמֻחַ iv. 33 (30), and with suff. of 3 f. sing. גִּשְׁמֻחַ, vii. 11.
426. וְשָׁעַר, *and a hair*; comp. of conj., and m. n. שָׁעַר, i. q. Hebr. שָׁעַר. With suff. of 3 m. sing. שָׁעַרָה.
427. דָּתָהּ, *was singed*; 3 m. sing. pret. Ithpahal of דָּתַהּ, *to burn*, *singe*.
428. שִׁנּוּ, *were changed*; 3 m. plur. pret. Pehal of שִׁנָּה, No. 54.
429. וְרִיחַ, *and the smell*; comp. of conj. and f. n., i. q. Hebr.
430. עָדַת, *passed*; 3 f. sing. pret. Pehal of עָדָה or עָדָה, No. 129.
- 431.—Ver. 28. בְּרִיָּה, (*be*) *blessed*; 2 part. Pehal of בָּרַךְ, No. 120.
432. מַלְאֲכֵיהֶם, *their God*; comp. of מַלְאֲכֵי, No. 74, and suff. of 3 m. plur. With prep. לְ, לְמַלְאֲכֵיהֶם.
433. מְלַאֲכֵהוּ, *his messenger*; comp. of m. n. מְלַאֲכֵי, i. q. Hebr. מְלַאֲכֵי, and suff. of 3 m. sing.
434. חֲתָרְחָצוּ, *have trusted*; 3 m. plur. pret. Ithpahal, from חָרַץ.
435. שִׁנּוּ, *have changed*, i. e. *have not performed*; 3 m. plur. pret. Pehal, from שִׁנָּה, No. 54.
436. וְיָתְבוּ, *and have yielded*; 3 m. plur. pret. Pehal of יָתַב, No. 131. גִּשְׁמִיחוֹן is plural, and should be pointed גִּשְׁמִיחוֹן. The vowels are those

of the sing. גְּשָׁמוֹתָיִם, which the marginal note יָרַר indicates to be the right reading. "Who have yielded their bodies (scil. to the fire)." παρέδωκαν τὰ σώματα αὐτῶν εἰς πῦρ, Theod.

437. יִפְלָחוּן, *they might serve*; 3 m. plur. fut. Pehal of פָּלַח, No. 364.

438. יִסְבְּדוּן, *they might worship*; 3 m. plur. fut. Pehal of סָבַד, No. 346.

439.—Ver. 29. שָׁיִם, (*is*) *established*; 2 part. Pehal of שָׁם, No. 22.

440. שְׁלָח, *error*. The Keri is שְׁלָח, f. n. derived from שָׁלַח, which in the Targums is equivalent to the Hebr. שָׁנַח, and שָׁנַח. Hence the word would seem to signify what is *criminal, sinful*. εὐὰν εἰσὶν βλασφημίας, κ. τ. λ., Theod.

441. יִוָּעַבַד, *shall be made*; 3 m. sing. fut. Ithpehal of עָבַד, No. 19.

442. יִשְׁתַּבַּח, *shall be made*; 3 m. sing. fut. Ithpahal, from שָׁבַח or שָׁחַב, i. q. Hebr. שָׁחַב, *to place, set*, and hence *to make or render*, like *pono* in Latin.

443. לְהַצִּילָהּ, *to deliver*; comp. of prep. לְ, and the infin. Aphel of הִצִּיל, i. q. Hebr. הִצִּיל. Same with suff. of 3 m. sing. לְהַצִּילָהּ, vi. 14.

444. בְּדָבָר, *in this manner, thus*: see No. 65. As דָּבָר is sometimes masculine, some would explain בְּדָבָר here, *like this (God)*. The usual signification of בְּדָבָר, however, is, *thus, in this manner*.

445.—Ver. 30. הִצִּילָהּ, *promoted*; 3 m. sing. pret. Aphel of הִצִּיל, i. q. Hebr. הִצִּיל. The rendering in the margin of the E. V., "made to prosper," expresses nearly the same meaning as that given in the text, and is more literal. Hävernicks thinks that no more is implied than that the friends of Daniel were restored to the offices to which, as we read ii. 49, they had been previously appointed.

CHAPTER IV.

446.—Ver. 1 (III. 31*). שְׁלָמֶיךָ, *your peace, welfare*; comp. of m. n. שָׁלַם, i. q. Hebr. שָׁלוֹם, and suff. of 2 m. plur.

447. יִשְׁנָא, *be multiplied, increased*; 3 m. sing. fut. Pehal from שָׁנַא, i. q. Hebr. שָׁנַא, No. 27. Another reading is יִסְנָא, from the cogn. סָנַא.

* The three first verses of the fourth chapter are in many copies of the original a portion of the third chapter. As these verses have no connexion with the narrative in the third chapter, and plainly relate to what follows, the division of chapters adopted in the English Version is to be preferred to the other. To obviate any difficulty as to reference, the numbers, according to both divisions of chapters, are prefixed to each verse.

448.—Ver. 2 (III. 32). *אֲתִיָּא*, *the signs, portents*; emph. plur. of c. n. *אֲתָא*, i. q. Hebr. *אֲתָא*. Plur. abs. *אֲתִיָּא*. With suff. of 3 m. sing. *אֲתִיָּאִי*. The root is *אֲתָא*, *to mark, designate*.

449. *וְהַמְּוִדָּה*, *and the wonders*; emph. plur. of m. n. *הַמְּוִדָּה*. Plur. abs. *הַמְּוִדָּהִין*. With suff. of 3 m. plur., *הַמְּוִדָּהִי*. To the verb *הַמְּוִדָּה*, *to wonder* in Hebr., corresponds in Chald. *הַמְּוִדָּה*, same sign., see No. 406, the labials *מ* and *ו* being interchanged.

450. *וְשִׁפָּר*, *it seemed good*; 3 m. sing. pret. Pehal of verb, i. q. Hebr. *שִׁפָּר*. The primary notion of the verb is that of being *polished, bright, and beautiful*. 3 m. fut. Pehal, *וְשִׁפָּר*.

451.—Ver. 3 (III. 33). *כִּמָּח*, *how (great)*; comp of *כִּי*, and interrog. *כִּח*, *what?*

452. *רַבְרַבִּין*, *great*; plur. of adj. *רַבְרַב*: see No. 48. The signification is intensified in the reduplicated form.

453. *רַתְקִיפִין*, *mighty*; plur. of adj. *רַתְקִיף*, No. 255.

454. *וְשִׁלְטָנָה*, *and his dominion*; comp. of conj., m. n. *שִׁלְטָן*, derived from *שָׁלַט*, No. 243, and suff. of 3 m. sing. With suff. of 3 m. plur. *שִׁלְטָנָהוֹן*.

455. *דֶּר*, *generation, age*; m. n., i. q. Hebr. *דֶּר*.

456.—Ver. 4 (1). *וְשָׁלֵחַ*, (*was*) *secure*; 2 part. Pehal, from *שָׁלַח*, i. q. Hebr. *שָׁלַח*, *to be safe, secure*.

457. *וְרַעֲנָן*, *and flourishing*; comp. of conj. and adj. *רַעֲנָן*, i. q. Hebr. *רַעֲנָן*, literally, *green, putting forth leaves*. Theod., *εὐθαλῶν ἐπὶ τοῦ θρόνου μου*.

458. *בְּחַיְכָלִי*, *in my palace*; comp. of prep. *בְּ*, m. n. *חַיְכָל*, i. q. Hebr. *חַיְכָל*, *a palace, also a temple*, and suff. of 1 sing. Emph. *חַיְכָלִי*. *חַיְכָל*, perhaps, is derived from *יָכַל*, *to be powerful*, and thence *to be great, or capacious*.

459. Ver. 5 (2). *וַיִּדְחֵלְנִי*, *and it terrified me*; comp. of conj., 3 m. sing. fut. Pehal of *דָּחַל*, No. 198, and suff. of 1 sing. *נִי*. The fut. of the verb, *יִדְחֵל*, becomes before the suff. *יִדְחֵלִי*, Gr. (67); and the syllable *יִ* is introduced between the verb and the suff., Gr. (69). The use of the fut. for the pret. here is to be remarked. This usage is very rare in the Chaldee.

460. *וְחַדְרֵיהֶן*, *and the thoughts*; comp. of conj., and plur. of m. n. *חַדְרָא*, *a thought*. The deriv. is *חָדַר*, *to think*, a Palpel form, from *חָדַר*, unus. in Pehal. The verb is generally regarded as cogn. to *חָדַר*,

the sense being *to conceive* in the mind ; but Fürst thinks that it means properly to perceive by the sense of hearing, and he regards the stem חָר as cogn. to the Lat. *aur-is*, the Germ. *hör-en*, and the Eng. *hear*.

461. יִבְחַלְפָּנִי , *made me afraid* ; comp. of 3 m. plur. fut. Pahal of בָּחַל , No. 156, and suff. of 1 sing. With suff. of 3 m. sing. יִבְחַלְפָּהּ . With suff. of 2 m. sing. יִבְחַלְיָהּ . It is doubtful whether חֲזָרָיוֹן , as well as חֲזָוִי , is to be regarded as the nominative to the verb. The great distinctive accent of the word מִשְׁכְּבִי shows that the Masorets regarded this word as terminating a clause, and supposed the verb subst. to be understood, "And thoughts (were) upon my bed." "(I had) thoughts or reflections on my bed." This seems also to have been the view of Theod., whose rendering, however, is not literal.

462.—Ver. 6 (3). לִיְחַנְעֵלֹחַ , *to bring in* ; comp. of prep., and infin. Aphel of עָלַל : see No. 155.

463.—Ver. 7 (4). עָלְלִין , *entered* ; m. plur. of 1 part. Pehal of עָלַל . It should be pointed עָלְלִין . The marginal note indicates that the second ל should be omitted. The word would then be עָלִין , a contracted form of the participle. The 3 m. sing. pret. Pehal עָל occurs in the following verse.

464. קִדְמֵיהֶוֹן , *before them* ; comp. of prep. קִדָּם , No. 29, and suff. of 3 m. plur.

465.—Ver. 8 (5). אַחֲרָיוֹן , *the last* ; adj., comp. of אַחֲרֵי and הוֹן . Some regard the word as a subst. with an old plur. termination. According to the marginal note, the י should be omitted. עַד־אַחֲרָיוֹן , *at the last*. Theod. has $\epsilon\omega\varsigma\ \sigma\upsilon\ \epsilon\tau\epsilon\rho\omega\varsigma$, having apparently read the word, not אַחֲרָיוֹן but אַחֲרֵי , *another*.

466. פְּשָׁם , *as the name* ; comp. of conj. כִּי , and m. n. שֵׁם : see No. 122.

467. קִדְיָשִׁין , *holy* ; plur. of adj. קִדְיָש , i. q. Hebr. קִדְיָשׁ .

468. אִמַּרְתִּי , *I told* ; 1 sing. pret. Pehal of אָמַר , No. 4.

469.—Ver. 9 (6). יָדַעַר , *I know* ; 1 sing. pret. Pehal, from יָדַע , No. 17.

470. אִנָּס , *troubles, gives trouble* ; 1 part. Pehal of אָנַס , i. q. Hebr. אָנַס . In the only place where the verb occurs, Esth. i. 8, it means, *to compel*, from which sense that of *trouble, annoyance*, naturally flowed. Theod. renders more strongly than the original, $\kappa\alpha\iota\ \pi\acute{\alpha}\nu\ \mu\upsilon\sigma\tau\eta\rho\iota\sigma\iota\omega\varsigma\ \sigma\upsilon\kappa\ \acute{\alpha}\delta\upsilon\nu\alpha\tau\epsilon\iota\ \sigma\omicron\iota$.

471. אֵילָן , *a tree* ; m. n. The Hebr. אֵילָן means specially the oak. The Chald. word is general. Emph. אֵילָנָא .

472.—Ver. 11 (8). רָבַח, *grew, became great*; 3 m. sing. pret. Pehal of verb, i. q. Hebr. רָבַח.

473. וְהָיָה, *and was strong*; comp. of conj., and 3 m. sing. pret. Pehal of הָיָה, or הָיָה: see No. 235.

474. וַיָּמָס, *extended to, reached to*; 3 m. sing. fut. Pehal of מָסַח. This verb represents in Chald. the Hebr. מָצַח, which is used in the same sense.

475. וְהָיָה, *and the sight thereof*; comp. of conj., the f. n. הָיָה, derived from הָיָה, No. 44, and suff. of 3 m. sing.

476. לְסוֹף, *to the end*; comp. of prep. לְ, and m. n., derived from סוֹף, *to be finished*. Emph. סוֹפָא, vi. 26.

477.—Ver. 12 (9). עֲפִיָּה, *its foliage*; comp. of m. n. עֲפִי, i. q. Hebr. עֲפָא, from which, according to analogy, the noun would be derived, is not in use. The cogn. עָפָה means, *to cover*; and the primary meaning of the noun may be, that which covers, spreads a shade.

478. שְׁפִיר, *beautiful*; adj., derived from שָׁפַר, No. 450.

479. וְאִמְנָה, *and its fruit*; comp. of conj., m. n. אִמָּה, and suff. of 3 m. sing. According to analogy, the word would be אִמְנָה, but, as is usual in Chald., the Dagh. forte is resolved into ג. The theme is אִמְנָה, unus in Hebr., but of which the Pehal in Chald. signifies to bear fruit.

480. וּמִזֶּן, *and food*; comp. of conj., and m. n. מִזֶּן, i. q. Hebr. The derivation is מִזֶּן, *to feed*, unus in Pehal, of which the 3 m. sing. fut. Ithpehal, יִמְזִין, occurs in this verse.

481. וּתְחַלְחֵל, *under it*; comp. of prep. תַּחַת, same as Hebr. תַּחַת, and suff. of 3 m. sing.

482. וַיִּמְלֵל, *took shelter*; 3 f. sing. fut. Aphel, from מָלַל, i. q. Hebr. מָלַל, *to overshadow*.

483. וּבְעֵנָפוֹתָיָהּ, *and in its branches*; comp. of 'conj., prep. בְּ, plur. of m. n. עֵנָף, i. q. Hebr. עֵנָף, and suff. of 3 m. sing. The root, עֵנָף, is unus in Hebr. or Chald., but is probably cogn. to עָפָה, *to cover*, see No. 477.

484. וַיִּדְרֹךְ, *dwelt*. The marginal note, וַיִּתֵּיר, denotes that the ו should be omitted. The word would then be וַיִּדְרֹךְ, 3 f. plur. fut. Pehal, from דָּרַךְ. The word in the text should be pointed, וַיִּדְרֹךְ, the masc. The noun וַיִּדְרֹךְ is common, so that either reading is admissible.

485. צִפְרֵי, *birds*; constr. plur. of c. n. צִפֹּר, i. q. Hebr. צִפֹּר. Plur. abs. with conj. וּצִפְרֵי, ver. 33 (30). Plur. emph. with conj., וּצִפְרֵי, ver. 14 (11).

486.—Ver. 13 (10). עֵיר, *a watcher*; m. n., derived from עִיר, *to be watchful*. The plur. abs., עֵירִין, occurs ver. 17 (14). Such is the common interpretation of this word, by which one of the angelic host is plainly designated. In accordance with this view of the meaning of the word, the ancient Fathers of the Church designated angels ἐγγεγκοποι. Theod. does not translate the word, ἰδου εἶρ καὶ ἄγιος, κ. τ. λ. According to another view, the word is the same as צִיר, *a messenger*, ע and צ being sometimes interchanged in Chald. עֵיר then would be synonymous with בְּלִיאָה. From עֵיר, perhaps, came the name of Iris, the *messenger* of the gods in Grecian theology.

487. וְקָדִישׁ, *and an holy one*, or, *and (he too) holy*; comp. of conj., and adj. קָדִישׁ, No. 467. Some think there is here a hendyadis, עֵיר וְקָדִישׁ, *a holy sentinel*, or *a holy angel*.

488. נָחַת, *descended*; 1 part. Pehal (see Gr. (39)), from נָחַת, i. q. Hebr. נָחַת.

489.—Ver. 14 (11). גָּדַד, *cut ye down*; 2 m. plur. imper. Pehal, from גָּדַד, i. q. Hebr. גָּדַד, *to cut*.

490. וְקָצַצְתִּי, *and lop ye off*; comp. of conj. and 2 m. plur. imper. Pehal, from קָצַצְתִּי, i. q. Hebr. קָצַצְתִּי, *to lop off*.

491. וְנָתַתִּי, *shake ye off*; 2 m. plur. imper. Aphel, from נָתַתִּי, i. q. Hebr. נָתַתִּי. The word is evidently onomatopoeic, like τρέω and τρέμω.

492. וְנִבְדַּדְתִּי, *and scatter ye*; comp. of conj. and 2 m. plur. imper. Pehal, from נִבְדַּדְתִּי, i. q. Hebr. נִבְדַּדְתִּי, *to scatter*.

493. וְנָתַתִּי, *let (the beasts) flee*; 3 f. sing. fut. Pehal, from נָתַתִּי, i. q. Hebr. נָתַתִּי. The fut. is used imperatively.

494.—Ver. 15 (12). עֵקֶר, *the stock*, or *trunk of*; constr. of m. n. עֵקֶר, i. q. Hebr. עֵקֶר.

495. וְשָׁרְשָׁיו, *his roots*; comp. of plur. of m. n. שָׁרֵשׁ, i. q. Hebr.

496. וְשָׁבַקְתִּי, *leave ye*; 2 m. plur. imper. Pehal, from שָׁבַקְתִּי, *to leave*. Infin. Pehal with prep. לְ, לְמַשְׁבֵּק.

497. וּבְאִסָּר, *and with a chain*; comp. of conj., prep. ב, and m. n. אִסָּר, i. q. Hebr. אִסָּר, derived from אָסַר, *to bind*. A verb, as יִתְאָסֵר, *let him be bound*, may be here supplied. The sudden transition here from the figurative to the literal mode of expression is to be observed. The binding with iron and brass, together with all that follows, is applicable, not to the tree in the vision, but to the king.

498. וּבְדֶרֶאֱא, *in the tender grass*; comp. of conj., and emph. of דֶּרֶאֱא,

i. q. Hebr. **רֶשֶׁת**, *the tender herb*, Gr. *χλόη*. In some copies the word is read **בְּדִמְדָּה**.

499. **וּבְכֶמֶל**, *and with the dew*; comp. of conj., prep. **בְּ**, and m. n. **כֶּמֶל**, i. q. Hebr., derived from the unus. **מָלַל**, *to moisten*.

500. **יִצְטַבַּע**, *let him be wetted*; 3 m. sing. fut. Ithpahal, derived from **צָבַע**, i. q. Hebr. **צָבַע**, *to dip, immerse*. Cogn. Hebr. **טָבַע**

501. **חֶלְקָהּ**, *his portion*; comp. of m. n. **חֶלֶק**, i. q. Hebr. **חֶלֶק**, and suff. of 3 m. sing.

502. **בְּעֵשֶׂב**, *in the grass*; comp. of prep. **בְּ**, and m. n. **עֵשֶׂב**, i. q. Hebr. **עֵשֶׂב**. Emph. form with conj. **וְעֵשֶׂב**.

503.—Ver. 16 (13). **מִן־הַלֵּב**, *from (the heart of) man*. **לֵב** must be supplied from the previous **לִבְיָהּ**. The marginal note indicates that the **ו** in **וּמִן־הַלֵּב**, which is the emph. of **הַלֵּב**, should be omitted. The Kethibh should be pointed **מִן־הַלֵּב**.

504. **יִשְׁתַּנֵּן**, *they shall change*; 3 m. plur. fut. Pahel, from **שָׁנַן**, No. 54. The plur. of the act. voice is used impersonally. Translate, “his heart shall be changed,” or, “let his heart be changed.”

505. **יִתְּנָהּ**, *shall be given*; 3 m. sing. fut. Ithpehal, from **תָּנַן**, No. 131.

506. **עֲדָנִין**, *times*, i. e. *years*; plur. of m. n. **עֲדָן**, No. 39. Here, and in verses 20, 22, 29, and vii. 25, it is generally supposed that **עֲדָנִין** means *years*. Hävernicks, however, contends that the indefinite term **עֲדָן** cannot signify a year, unless the context implies this. He thinks that the word is employed here by Nebuchadnezzar, as it naturally would be by a Chaldean, in an astrological sense, denoting a certain period marked by the stars, as important in some way; and he compares the use of *tempus* in Latin:—

“ignorat quid sidus triste minetur
Saturni, quo læta Venus se proferat astro,
Qui mensis damnis, quæ dentur tempora lucro.”

Juv., Sat. vi. 568-70.

The number *seven* he regards merely as a round number, used on account of its mystic import.

507. **יִחְלֶפֶן**, *shall pass*; 3 m. plur. fut. Pehal, from **חָלַף**, i. q. Hebr. **חָלַף**.

508.—Ver. 17 (14). **בְּגִזְרָתָהּ**, *by the decree of*; comp. of prep. **בְּ**, and constr. of f. n. **גִּזְרָתָהּ**. The noun is derived from **גָּזַר**, *to cut*, and hence

to decide, decrees: see No. 167. The decree of the watchers (angels, see No. 483) signifies the decree made by the Almighty surrounded by the heavenly host. Comp. Job, i. 6, I. Kings, xxii. 19. The idea of its being executed by the angels, His ministers, may also be implied.

509. וְיִמְצֹא, and (by) the edict; comp. of conj., and m. n. מִצְוָה, derived from יָצָא, No. 4. The prep. בְּ may be understood. Another reading is וְיִמְצֹא.

510. שְׂאֵלָה, the matter, affair; emph. of f. n. שְׂאֵלָה, properly a question, derived from שָׁאֵל, i. q. Hebr. שָׁאֵל, and thence any subject of inquiry, or matter. Some regard מִצְוָה as the predicate of the proposition of which this word is the subject: "And this decree, or this matter, is the sentence of the holy ones," καὶ ῥῆμα ἁγίων τὸ ἐπερώτημα, Theod.; but the other rendering, according to which this clause is the exact parallel of the previous one, is to be preferred. Hävernicks, closely connecting the second of the parallel clauses with that which follows, thus explains the whole sentence:—"This matter is by the decree of the angels, and in the sentence of the holy ones is the demand (i. e. it is designed or required) that the living may know," &c.

511. יִכְדְּעוּ, they may know; 3 m. plur. fut. Pehal of יָדַע: see Nos. 17 and 55. 2 m. sing. fut. תִּכְדַּע.

512. יִצְבֹּה, he may wish; 3 m. fut. Pehal, from צָבַח, i. q. Hebr. צָבַח, to will, wish. 1 part. Pehal, צֹבֵחַ, v. 19.

513. תִּתְּנָהּ, he will give it; comp. of 3 m. sing. fut. Pehal of נָתַן, and suff. of 3 f. sing., with the inserted נ—.

514. וְשָׁפֵל, and the mean one, or, the meanest, see Gr. (200); comp. of conj. and adj., שָׁפֵל, mean, base. The root is שָׁפַל, i. q. Hebr. שָׁפַל, to be depressed.

515. עָלֶיהָ, over it. The Keri is עָלֶיהָ. The Kethibh should be pointed עָלֶיהָ; but the pron. should be fem., agreeing with מְלָכֹת.

Ver. 18 (15). [וְזֶה חֲלֹמָא וְגו']. This should be rendered, according to Rosenm.—"This I saw as a dream," or, "in a dream," and not as in the E. V.—"This dream I have seen." The latter construction, he thinks, is forbidden by the position of the pron. וְזֶה: see, however, No. 378. The accentuation is in favour of Rosenmüller's view.]

516. פְּשָׁרָה, The interpretation thereof. The suff. of 3 m. sing. here occurs in an unusual form, פְּשָׁרָה, instead of פָּרָה: see Gr. (127). This is noticed by the Masorets, who also give another reading, פְּשָׁרָה, the emph. form of the noun.

517.—Ver. 19 (16). אֲשֶׁהוּמָם, *was astonished*; 3 m. sing. pret. Ithphohal, from שָׁמַם, i. q. Hebr. שָׁמַם, *to be astonished*. Theod. renders the word by ἀρρητιώθη, *was speechless*, which agrees well with its primary sense. Compare the cognate roots דָּמַם and דָּרַם.

518. פֶּשַׁעַר חֲדָרָה, comp. of part. פָּ, and f. n. שָׁעַר, No. 348. שָׁעַר חֲדָרָה, *about an hour*, or, *for a short time*. As the definite application of the word שָׁעַר, to signify an hour, was, probably, of later origin, the second interpretation is to be preferred. Theod., however, has ὥσει ὥραν μίαν.

519. יְבוֹחֶלְךָ (let it not) trouble thee; comp. of 3 m. sing. fut. Pahel of בָּחַל, No. 156, and suff. of 2 m. sing. The fut. is used for the imper. after the neg. אַל: see Gr. (233).

520. מֶרֶאִי, *my lord*; comp. of m. n. מֶרֶא, and suff. of 1 sing. It should be pointed, מֶרֶאִי. The vowels are those of the Keri, מֶרֶאִי, מֶרֶא being another form of the noun: see No. 292.

521. לְשֹׂנְאֶיךָ, *to thy haters, to them that hate thee*; comp. of prep. לְ, the plur. of 1 part. Pehal of שָׂנֵא, i. q. Hebr. שָׂנֵא, and suff. of 2 m. sing. There is another reading, לְשֹׂנְאָךְ, in which the pointing is anomalous. According to the Keri, the י of the suff. should be omitted.

522. לְעֹצְרֶיךָ, *to thy enemies*; comp. of prep., plur. of m. n. עָר, i. q. Hebr., and suff. of 2 m. sing. The theme of עָר is עִיר, *to burn with anger*.

523.—Ver. 21 (18). יִשְׁכְּנוּ, *dwelt*; 3 f. plur. fut. Pehal, from שָׁכַן, i. q. Hebr. שָׁכַן. This word here is synonymous with יִדְרֹן, ver. 12, and יִדְרֹן here is in place of הַמְלִיל in the same verse.

524.—Ver. 22 (19). רָבִית, *thou art become great*; 2 m. sing. pret. Pehal of רָבָא, No. 472. The Keri anomalously rejects the י. The Kethibh should be pointed רָבִיתָ: see Gr. (92) and (93). 3 f. sing. רָבָת.

525. וְהִתְקַפַּתְּ, *and thou art become strong*; comp. of conj., and 3 m. sing. Pehal of הִתְקַף, No. 235.

526. וְרִבְבוֹתָךְ, *and thy greatness*; comp. of conj., f. n. רָבָה, derived from רָבָא, and suff. of 2 m. sing. The abs. form, with the conj., וְרָבָה, occurs ver. 36 (33); and the emph. form, with the conj., וְרִבְבוֹתָ, v. 18.

527. וּמִצָּתָהּ, *and has extended*; comp. of conj. and 3 f. sing. of מָצָה, No. 474.

528.—Ver. 23 (20). וְהִבְלִיחֶיהָ, *and destroy it*; comp. of conj., 2 m. plur. imper. Pahel of הִבְלִיחַ, see No. 414, and suff. of 3 m. sing.

529.—Ver. 25 (22). **תִּרְדִּיךְ**, *they shall thrust*; plur. of 1 part. Pehal of **תִּרְדַּךְ**, i. q. Hebr. **תִּרְדַּךְ**, *to thrust*. Comp. Latin *trudo*, which has the same radicals. This and the other active plurals in the verse are used impersonally. 2 part. **תִּרְדִּיךְ**, ver. 30 (27).

530. **תִּדְוֹלֶךָ**, *thy dwelling*; comp. of m. n. **תִּדְוֹר**, derived from **דָּוַר**, No. 484, and suff. of 2 m. sing. With suff. of 3 m. sing., **תִּדְוֹלָהּ**.

531. **כְּרוֹרִיךְ**, *as oxen*; comp. of part. **כָּ**, and plur. of m. n. **רוֹר**, i. q. Hebr. **שׁוֹר**. The Greek *ταῦρος* is plainly cognate.

532. **יַעֲמֹנְךָ**, *they will make (thee) eat*; 3 m. plur. fut. Pehal, from **עָמַן**: see No. 95. With suff. of 3 m. sing., **יַעֲמֹנֶיהָ**, v. 21.

533. **תִּצְבֹּעַךְ**, *they shall wet (thee)*; plur. of 1 part. Pehal of **צָבַע**, No. 500.

534.—Ver. 26 (23). **תְּקִימָה**, *secure*; fem. of adj. **תְּקִיֵּם**, derived from the Pehal of **תָּקַם**: see No. 130. Masc. with conj., **תְּקִיֵּם**, vi. 26.

535. **שְׁלִיטִיךְ**, (*are*) *rulers, bear rule*; plur. of adj. **שְׁלִיט**, No. 64, written defectively for **שְׁלִיטִין**. According to the form of expression here used, the *heavens* mean God who dwelleth in the heavens. Theodotion renders the last clause of this verse *ἀφ' ἧς ἀνέστησεν ἡν ἐξουσίαν ἡν οὐράνιον*. In his copy probably **שְׁלִיטִין** was written defectively both in the final and in the penultimate syllable, and he understood it to be the sing. n. **שְׁלִיטָה**, *dominion*.

536.—Ver. 27 (24). **תְּסִלֶּךָ**, *my counsel*; comp. of m. n. **תְּסִלָּה**, *counsel*, and suff. of 1 sing. The theme of **תְּסִלָּה** is **תְּסִלָּה**, i. q. Hebr. **תְּסִלָּה**, *to reign*, and also *to counsel*.

537. **יִשְׂפַר**, *let (my counsel) be pleasing*; 3 f. sing. fut. Pehal of **שָׁפַר**, No. 450.

538. **וְרַחֲמֶיךָ**, *and thy sins*; comp. of conj., plur. of m. n. **רַחֲמֵי**, and suff. of 2 m. sing. The derivation of **רַחֲמֵי** is **רַחֲמָה**, i. q. Hebr. **רַחֲמָה**.

539. **בְּצִדְקָה**, *by righteousness, or by alms-giving*; comp. of prep. **בְּ**, and f. n. **צִדְקָה**. This noun, i. q. Hebr. **צִדְקָה**, is used to signify *beneficence, alms-giving*, in Chald. writers, and the Hebr. **צִדְקָה** in the Old Test. is often rendered *ελεημοσύνη* by the LXX. However, the opposition between **צִדְקָה** here and the general word, **רַחֲמֵי**, is adverse to the restricted sense of the former word.

540. **תִּפְרָךְ**, *break off*; 2 m. sing. imper. Pehal, from **פָּרַק**, i. q. Hebr. **פָּרַק**. To *break off*, and thus to *get deliverance from*, is the proper sense of the verb, and from this sense comes that of *getting redemption from*, re-

ceeing, which it commonly has in the Chald. paraphrases, being employed to explain the Hebr. verb פָּדָה, *to redeem*, of which, however, it is to be remarked, that the primary sense is the same, involving the idea of *breaking or cutting*. Theodotion's rendering is τὰς ἀμαρτίας σου ἐν ἐλεημοσύναις λύτρωσαι. As, however, פָּדָה, in the sense of redeeming, has the accus. of the person followed by בֵּן, it is better to understand the verb in the sense of breaking off, as in the E. V., the meaning being, "break off from, abandon the practice of sin, and substitute for it righteousness." From this, the natural interpretation of the passage, we see that it gives no support to the inferences deduced from it by Jewish and Roman Catholic writers as to the efficacy of works.

541. וְעֲוִיּוֹתָי, *and thine iniquities*; comp. of conj., plur. of f. n. עֲוִיּוֹת, i. q. Hebr. עֲוֹן, and suff. of 2 m. sing. The plur. עֲוִיּוֹת only is found in the Biblical Chaldee. The sing. occurs in the Targums.

542. בְּמִחְוֶה, *by being merciful to*; comp. of prep. בְּ, and infin. Pehal of מִחְוֶה, i. q. Hebr. מִחֵן.

543. עֲבִיּוֹן, *the afflicted, oppressed*; plur. of עֲבָה, 2 part. Pehal of עֲבָה, i. q. Hebr. עֲבָה.

544. מְרַבֵּה, *a lengthening*; f. n. derived from מְרַבֵּה, i. q. Hebr. מְרַבֵּה, *to extend*. Some understand it to mean here *long-suffering*; others, as in margin of E. V., *healing*, regarding the word as synonymous with the Hebr. מְרַבֵּה, which means literally a *long* bandage. See under next word.

545. לְשָׁלוֹתָי, *to thy tranquillity*; comp. of prep. לְ, f. n. שָׁלוֹת, *tranquillity, security*, i. q. Hebr. שָׁלוֹם, and suff. of 2 m. sing. Some understand this word to mean iniquity, connecting it with שָׁלוֹחַ (see No. 440), and assigning to מְרַבֵּה the second interpretation mentioned above, thus explain the whole clause, "if perchance long suffering be shown to thy transgression." Thus Theod., ἰσως ἔσται μακρόθυμος τοῖς παραπτώμασί σου ὁ Θεός. Another interpretation is that in the margin of the E. V., "if it may be a healing of thine error." The rendering in the text of the E. V. is to be preferred to either of these: "if it may be a lengthening of thy tranquillity." שָׁלוֹחַ is, doubtless, the same as the Hebr. שָׁלוֹחַ, and מְרַבֵּה in vii. 12, means *a prolonged time*.

546.—Ver. 29 (26). לְקֶצֶר, *at the end of*; comp. of prep. לְ, and constr. of f. n. קֶצֶר, No. 266. With conj. וְלְקֶצֶר, ver. 34 (31).

547. יָרֵחַ, *months*; plur. of m. n. יָרֵחַ, i. q. Hebr. יָרֵחַ, *a lunar month*.

548. תִּרְעָעָשָׁר, *twelve*. תִּרְיִי is the constr. of m. form of num. n. תִּרְיִין, i. q. Hebr. שְׁנַיִם: see Gr. (163). See also Gr. (202).

549. מְחַלֵּף, *walking*; 1 part. Pahal, from חָלַף. חָלַף עַל-יְהוֹיָכֵל means, not "in the palace," as in the text of E. V., but, as in the margin, "upon," that is, "on the roof of the palace," the roof of the house being a common place of resort in the East. Comp. II. Sam. xi. 2.

550.—Ver. 30 (27). דָּאֲחִיָּא, *this*; דָּא, demonstr. pron., i. q. Hebr. זֶהָ. דָּאֲחִיָּא is equivalent to *this present, this before me, hoc ipsum*.

551. רַבָּתָא, *the great*; emph. of fem. of adj. רַב: see No. 63.

552. בְּנִירוּתָא, *I have built it*; 1 sing. pret. Pahal of בָּנָא, i. q. Hebr. בָּנָה, with suff. of 3 f. sing. Nebuchadnezzar was not, properly speaking, the *builder* of Babylon, which was founded by Nimrod; but it is common to speak of those who enlarge and ornament cities as the builders of them. Abydenus, quoted by Eusebius, *Præpar. Evang.*, ix. 41, states, on the authority of Megasthenes, that Nebuchadnezzar surrounded Babylon with a triple wall, and otherwise improved the city.

553. לְבֵיתָא, *for a house of*; comp. of prep. לְ, and constr. of m. n. בֵּיתָא, No. 20.

554. בְּתַקְתָּא, *by the might*; comp. of prep. בְּ, and m. n. תַּקְתָּא, i. q. תַּקָּה, No. 235. בְּתַקְתָּא and בְּתַקְתָּא are various readings.

555. וְלִיקָרָא, *and for the honour of*; comp. of conj., prep. לְ, and constr. of m. n. יָקָרָא, No. 26.

556. חֻדְרִי, *my dignity*; comp. of m. n. חֻדְרָא, i. q. Hebr. חֻדָּר, and suff. of 1 sing. Emph. with conj. וְחֻדְרָא. The theme is חֻדְרָא, i. q. Hebr. חֻדָּר, *to honour*.

557.—Ver. 31 (28). עוּדָא, *yet*; adv., i. q. Hebr.

558. בִּפְּמָא, *in the mouth*; comp. of prep. בְּ, and m. n. פְּמָא, *the mouth*, i. q. Hebr. פָּה. פָּה or פִּים may be contracted from פִּימָא, from פִּימָא, *to swallow*. In the radical letters of this verb we may discern those of the ultimate root of *πιμελής, opimus, pinguis, &c.*

559.—Ver. 33 (30). מְרִידָא, *driven*; 2 part. Pahal of מָרַד, No. 529.

560. יֵאֲכַל, *he ate*; 3 m. sing. fut. Pahal of אָכַל, No. 357. The fut. is used for the pret., as in ver. 5 (2).

561. כְּנִשְׁרִין, *like eagles' (feathers)*; comp. of part. כְּ, and plur. of m. n. נִשְׂרָא, *an eagle, or a vulture*. The derivation is נִשְׂרָא, *to snatch, carry off*. Before כְּנִשְׁרִין, שְׂעָרָא is to be understood, meaning, as applied to eagles,

their plumage. Theod. has $\omega\iota\lambda\epsilon\acute{o}\nu\tau\omega\nu$, as if he read פִּכְפִּירִין, or he may have supposed that קֶשֶׁר meant any animal of prey.

562. וְנִפְרָרוּי, *and his nails*; comp. of conj., and plur. of m. n. מִפָּר, i. q. Hebr. נִפְרָן.

563.—Ver. 34 (31). עֵינַי, *mine eyes*; comp. of plur. of f. n. עֵין, i. q. Hebr., and suff. of 1 sing. Plur. abs. עֵינֵיךְ, constr. עֵינַי; but see Gr. (141).

564. נָטַלְתִּי, *I lifted up*; 1 sing. pret. Pehal of נָטַל, i. q. Hebr. נָטַל. Cogn. to נָטַל are תָּלַל, תָּלַח, תָּלַח, τλάω, *tollo*.

565. וָרָוַב, *returned*; 3 m. fut. Pehal of רָוַב, No. 93.

566. בְּרִכָּת, *I blessed*; 1 sing. pret. Pehal of בָּרַךְ, No. 120.

567. וְלֹחֵי, *and him that liveth*; comp. of conj., part. לֵךְ, and adj. חַי, No. 182.

568. שִׁבַּחְתִּי, *I praised*; 1 sing. pret. Pehal of שָׁבַח, No. 145.

569. וְחִדְדֵנִי, *and I honoured*; 1 sing. pret. Pehal of חִדְדֵנִי: see No. 556. 2 m. sing. pret. Pehal חִדְדֵנִי; 1 part. Pehal with conj. וְחִדְדֵנִי, with Patach in place of Tsere in the last syllable, on account of the ר.

570.—Ver. 35 (32). פֶּלַח, *as nothing*; comp. of prep. פֶּ, and the neg. part. לֹחַ, i. q. לֹא. The Masoretic note indicates that ח stands for א. The use of לֹחַ or לֹא as a subst., *nothing*, is quite anomalous, but is thought to be supported by the use of לֹא, Job, vi. 21. The reading in the latter passage, however, is doubtful. Michaelis thinks that the word here should be pointed פֶּלַח or פֶּלֶא, and then the meaning would be: “and all the inhabitants of the whole earth are numbered by him.” The ordinary reading and interpretation give a far more suitable sense. For a parallel sentiment see Isaiah, xl. 17.

571. וְחִשְׁבֵנִי, *(are) estimated*; plur. of 2 part. Pehal of חָשַׁב, i. q. Hebr. חָשַׁב.

572. וְכַמְצֵפִיָּה, *and according to his pleasure*; comp. of conj., particle וְ, infin. Pehal of כָּמַצְא, No. 512, and suff. of 3 m. sing.

573. עֹבֵד, *he doeth*; 1 part. Pehal of עָבַד, No. 19. 2 m. sing. pret. Pehal עֹבֵדְתָּ, in pause עֹבֵדְתָּ.

574. בַּחֵיִל, *in the army, or host*; comp. of prep. בִּ, and constr. of m. n. חֵיִל: see No. 329.

575. מְחַמֵּא, *will restrain*; 3 m. sing. fut. Pehal of מָחַמַּא, i. q. Hebr. מָחַמַּא, *to strike*: see No. 216. The signification of *restraining*, which the Pehal followed by the prep. בִּ has, may come from the notion of fastening

on, with force and violence, bonds or chains. The same form of expression is found in the Targums, and in Syriac.

Ver. 36 (33). [The clause 'וְלִיקָהּ מִלְכָּהֶי וְגו' is thus rendered by Theod.: καὶ εἰς τὴν τιμὴν τῆς βασιλείας μου ἦλθον. καὶ ἡ μορφή μου ἐπέστυψεν ἐπ' ἐμέ. He either understands מִלְכָּהֶי in the beginning of the clause from the previous וְלִיקָהּ, and does not render וְלִיקָהּ at all, or for וְלִיקָהּ he read וְלִיקָהּ, supposing it to mean, *I succeeded*. Various modes of explaining the sentence have been proposed. The E. V., which requires nothing to be supplied, seems free from objection].

576. וְרַבְרָבָי, *and my nobles, magnates mei*; comp. of conj., plur. m. n. רַבְרָבָי, unus. in sing., and suff. of 1 sing. רַבְרָבָי is derived from רַב, *great*. With prep. לְ and suff. of 3 m. sing. לְרַבְרָבָיו, v. 1; and with conj. and suff. of 3 m. sing. וְרַבְרָבָיו, v. 2.

577. וְהִקְנִיתִי, *I was established*; 1 sing. pret. Hophal, from הִקָּן, i. q. Hebr. הִקָּן. The Hebr. conjugation Hophal is used for the Chald. Ittaphal, see Gr. (29). The form here is anomalous, in having — in place of — in the final syllable.

578. וְהִסְפִּיתִי, *was added*; 3 f. sing. pret. Hophal, from הִסֵּף, i. q. Hebr. יִסֵּף. The compound Sheva under a non-guttural after a long syllable is not uncommon in Chaldee. Another instance occurs, vi. 22, וְיִסְכֵּר. The same happens in Hebr.: see Ges. Gr. § 10, 2, Rem.

579.—Ver. 37 (34). וְמִרְוָם, *and extol*; comp. of conj., and 1 part. Pahal of רוּם, i. q. Hebr.

580. מַעֲבָדָיו, *his works*; plur. of m. n. מַעֲבָד, i. q. Hebr. מַעֲשֵׂה, and suff. of 3 m. sing.

581. וְאִדְרֹתָהּ, *and his ways*; comp. of conj., plur. of f. n. אִדְרֹתָהּ, i. q. Hebr. אִדְרֹת, and suff. of 3 m. sing. To אִדְרֹת the root is cogn. the Greek ἔρχονται. Plur. with suff. of 2 m. sing. אִדְרֹתָהּ v. 23.

582. דִּין, *justice*; m. n., i. q. Hebr.

583. בְּגִוּוֹרָהּ, *in pride*; comp. of prep. בְּ, and f. n. גִּוּוֹרָהּ, i. q. Hebr. גִּוּוֹר is contracted from גִּוּוֹרָהּ, the root being גִּוּוֹר, *to be raised, elated*.

584. לְהַשְׁפִּילָהּ, *to abase, cast down*; comp. of prep. לְ, and infin. Aphel of שָׁפַל: see No. 514.

CHAPTER V.

• 585.—Ver. 1. בִּלְשַׁזְזָר, *Belshazzar*; pr. n., which differs only by one letter from the name, בִּלְמֶשְׁזָר, given to Daniel, and probably had the same signification. From vers. 2, 11, 13, 18, 22, it would appear that Belshazzar was the son of Nebuchadnezzar; but this agrees neither with profane history nor with the statements of the prophet Jeremiah, who speaks of Evilmerodach as the successor of Nebuchadnezzar, and who records the prophecy (xxvii. 7) that the Jews and other nations should serve Nebuchadnezzar, and his son, and his son's son, whereas Belshazzar was the last King of Babylon. Nebuchadnezzar, being the grandfather of Belshazzar, may be here spoken of as his father, in the same way that Saul is spoken of as the father of Mephibosheth (II. Sam. ix. 7), though being his grandfather. If we rely on statements of Berosus, adopted by Josephus and Jerome, Belshazzar should be identified with Nabonnedus, a more remote descendant of Nebuchadnezzar; but still there would be a difficulty in reconciling Scripture with profane history, as Berosus states that Nabonnedus was spared by Cyrus. Col. Rawlinson states that he has discovered the true solution of the difficulty in a cuneiform inscription on a clay cylinder, found at Um-queer (the ancient Ur of the Chaldees). His communication will be seen in the "Athenæum" of March 8, 1854.

586. לֶחֶם, *a feast*; c. n., i. q. Hebr. לֶחֶם.

587. אֶלֶף, *a thousand*; also אֶלֶף, num. n., i. q. Hebr. אֶלֶף. Emph. אֶלֶף. Plur. abs. אֶלֶפִּין, for which we have אֶלֶפִּים, vii. 10, with the Hebr. termination.

588. חֶמֶר, *wine*; emph. of m. n. חֶמֶר, i. q. Hebr. חֶמֶר, derived from חֶמֶר, *to ferment*.

589. שָׁתָּה, *drank*; 1 part. Pehal, from שָׁתָּה, i. q. Hebr. שָׁתָּה. 3 m. plur. fut. Pehal with conj. וַיִּשְׁתֶּה. Plur. of 1 part. שָׁתָּה.

590.—Ver. 2. בִּמְצָעַם, *in tasting*, i. e. *as he tasted*, or *drank*; comp. of prep. בְּ, and m. n. מְצָעַם, No. 95. Some Jewish commentators, giving מְצָעַם its derived sense, maintain that the meaning here is, "he spoke in the counsel of wine," i. e. he spoke under the influence of his cups, or what the wine suggested; but this is forced, and it is better to understand the word in its literal sense. ἐν ᾧ γεύσας τοῦ οἴνου, Theod.

591. כִּלְמִי, *the vessels*; comp. of part. כִּלְ, and כִּלְמִי, constr. plur. of

m. n. **כָּאֵן**, which is probably derived from **אָנַח**, *to hold, retain*. Emph. plur. with conj. **וּלְכָאֵנִיא**, ver. 23.

592. **חָנַףּוּ**, *brought forth*; 3 m. sing. pret. Aphel, from **חָנַףּוּ**, No. 86. 3 m. plur. pret. Aphel **חָנַפּוּ**.

593. **בִּירֹשָׁלַם**, *in Jerusalem*; comp. of prep. **ב**, and pr. n. **יִרְשָׁלַם**, i. q. Hebr. **יִרְשָׁלַיִם**.

594. **שְׁגִלָּתָהּ**, *his wives*; comp. of plur. of f. n. **שְׁגִלָּה**, i. q. Hebr., and suff. of 3 m. sing. Another reading is **שְׁגִלָּתָהּ**. With suff. of 2 m. sing. **שְׁגִלָּתָהּ**. **שְׁגִלָּה** is derived from **שָׁגַל**, *concumbere*.

595. **וּלְחֻנָּתָהּ**, *and his concubines*; comp. of conj., plur. of f. n. **לְחֻנָּה**, and suff. of 3 m. sing. With conj. and suff. of 2 m. plur. **וּלְחֻנָּתָהּ**. The root of **לְחֻנָּה** is **לָחַן**, *to be lustful*. Comp. Gr. **λάγνος**.

596.—Ver. 3. **וַיִּבְרֹאוּ**, *they brought forth*; 3 m. plur. pret. Aphel of **בָּרָא**, No. 323.

597. **וַיִּשְׁתְּאוּ**, *and they drank*; comp. of conj., and **אִשְׁתְּאוּ**, 3 m. plur. pret. Pehal of **שָׁתָה**, No. 588, with **א** prosthetic: see Gr. (11).

598.—Ver. 4. **וַיִּשְׁבְּחוּ**, *and they praised*; comp. of conj., and 3 m. plur. pret. Pehal of **שָׁבַח**, No. 145.

599. **אֵצֶה**, *wood*; emph. of m. n. **אֵץ**, i. q. Hebr. **עֵץ**, of which it is a softened form, **ע** being changed into **א**, and **צ** into **ע**.

600.—Ver. 5. **כָּפְקוּ**, *came forth*. The Keri is **כָּפְקוּ**, 3 f. plur. Pehal of **כָּפַק**, No. 86. The Kethibh is the masc., and should be pointed **כָּפְקִי**. **אִצְפִּעֵן** is comm., which accounts for the different readings.

601. **וַיִּכְתֹּב**, *and wrote*; comp. of conj., and f. plur. of 1 part. Pehal of **כָּתַב**, i. q. Hebr. **כָּתַב**.

602. **נְבִרְשָׁא**, *the lamp, or the chandelier*; emph. of f. n. **נְבִרְשָׁא**, derived from the quadrilateral unus. root **נִבְרַשׁ**, *to shine*, comp. of **נִבַּר**=**נִיר** and **אֵשׁ**, *fire*. The verb **נִבְרַשׁ** is used in the Syriac. Buxtorf notices the fanciful derivation of the word given by R. Saadiah, *quasi נִיר פִּרְשָׁא*, *lychnuchus filius anni*, that is, a lamp burning for a year.

603. **בִּירָא**, *the plaster*; emph. of m. n. **בִּירָא**. The root is the unus., **בִּיר**, *to burn*, the plaster being composed of lime which is macerated by combustion.

604. **פְּתָל**, *the wall*; m. n., i. q. Hebr. **פְּתָל**, from unus. root, **פָּתַל**, *to compress*, perhaps as being made of compressed clay.

605. **פֶּסֶס**, *the part*; m. n., i. q. Hebr., derived from the root **פָּסַס**. **פֶּסֶס** means literally *the extremity*, and **יֶדְּ פֶּסֶס** probably means merely *the*

hand. τοὺς ἀστραγάλους τῆς χειρὸς, Theod. Emph. sing. מַפָּא, ver. 24.

606.—Ver. 6. וְזוֹרוֹי, lit. *his splendours*; comp. of plur. of m. n. זוֹר, No. 193, and suff. of 3 m. sing. With conj. and suff. of 2 m. sing. וְזוֹיָיו, ver. 10. The word refers to the king's bright and cheerful countenance. וְמוֹפָף, Theod. מַלְפָּא is a nom. abs.

607. שִׁנּוּתוֹי, *were changed in him*; comp. of 3 m. plur. pret. Pehal of שִׁנָּה, No. 54, and suff. of 3 m. sing. The use of the suffix with the neuter verb is to be remarked. The same idea is expressed differently, ver. 9, וְזוֹרוֹי שִׁנּוּ עֲלֵיהֶם, where שִׁנּוּ is the plur. of 1 part. Pehal.

608. וְקַטְרֵי, *and the ligaments of*; comp. of conj., and constr. plur. of m. n. קֶטֶר, *a knot or ligament*, and also figuratively, *a knotty or perplexing question*: see verses 12, 16. Plur. abs. קַטְרִין. The root is קָטַר, i. q. Hebr. קָשַׁר, *to bind*, in which word are seen the two first radicals of the Latin *catena*.

609. חֲרָצָה, *his loins*; comp. of m. n. חָרַץ, and suff. of 3 m. sing. חָרַץ is i. q. as sing. of Hebr. חָלָצִים, ל and ר being interchanged, and is used by Onkelos to render the Hebr. כְּתָנִים.

610. מִשְׁתַּרְיוֹן, *were loosed*; m. plur. of part. Ithpahal of שָׁרַף, No. 141.

611. וְאַרְפְּכֹתָהּ, *and his knees*; comp. of conj., plur. of f. n. אֲרַפְכָּה, and suff. of 3 m. sing. אֲרַפְכָּה is written in the Targums רְכוּבָה, without the prosthetic א; and רְכוּבָה, by a transposition of letters, is formed from פְּרָכָה, i. q. Hebr. פָּרַעַם. The suff. is that of the sing. form: see Gr. (131).

612. נִקְשָׁן, *struck*; fem. plur. of 1 part. Pehal of נָקַשׁ, *to knock or strike*. The Hebr. נָקַשׁ signifies, *to cast a noose over, ensnare*. דָּא לְדָא, *this against that, against one another*. τὰ γόνυα αὐτοῦ συνεκροτοῦντο, Theod.

613.—Ver. 7. יִקְרָא, *shall read*; 3 m. fut. Pehal. from קָרָא, No. 328. 1 sing. אֶקְרָא. 3 m. plur. יִקְרֹון. Infinitive Pehal with prep. לִּי, לְמִקְרָא. The sense of *reading, reciting*, which this verb has, is secondary, the primary sense being, *to cry, or speak aloud*.

614. פְּתָבַח, *writing*; f. n., derived from פָּתַח, i. q. Hebr. פָּתַח, *to write*. With conj. וּפְתָבַח, ver. 24.

615. יִרְאֶנִּי, *will show me*; 3 m. sing. fut. Pehal of רָאָה, No. 8, with suff. of 1 sing.

616. אֲרֻנָּתָא, *purple raiment*; emph. of m. n. אֲרֻנָּן, i. q. Hebr. אֲרָנָן,

for which the Chald. form is used, II. Chron. ii. 6. The origin of the word is uncertain.

617. **יִלְבַּשׁ**, *shall put on*; 3 m. fut. Pehal, from **לָבַשׁ**, i. q. Hebr. **לָבַשׁ**. 2 m. sing. fut. **תִּלְבַּשׁ**. The vowel of the final syllable is **ִ**, which is common in intransitive verbs.

618. **וְחִמְנִיכָא**, *and a collar*; comp. of conj., and emph. of m. n. **חִמְנִיכָא**, *a collar or necklace*. Gr. *μανιάκη*. The vowels are those of the Keri **חִמְנִיכָא**. Another reading is **וְחִמְנִיכָא**. The word is the same as the Syriac **ܘܡܢܝܚܐ**, by which **רִבִּיד** is rendered, Gen. xli. 42. The **ו** is prosthetic, and the final syllable **ִיכָא** marks the diminutive. The root **מִן** is probably connected with the Greek *μην*, indicating the crescent-like shape of the ornament. The radical letters are found in the Latin *monile*, as well as in the Greek *μανιάκη*.

619. **צִנְאֵרָהּ**, *his neck*; comp. of m. n. **צִנְאֵר**, i. q. Hebr. **צִנְאֵר**, and suff. of 3 m. sing. With suff. of 2 m. sing. **צִנְאֵרָהּ**.

620. **וְתִלְתִּי**, *and (as) third*; comp. of conj., and ord. adj. **תִּלְתִּי**, derived from **תִּלְתָּ**, i. q. Hebr. **שָׁלֹשׁ**. As the common form of the ord. is **תִּלְתִּי**, and as in the Targums **תִּלְתִּי**, the emph. of **תִּלְתִּי**, which in verses 16, 29, stands for **תִּלְתִּי** here, means the third part, Michaelis thinks the correct interpretation here may be, "and he shall rule over the third part in my kingdom." The principal objection to this is, that **שָׁלֹשׁ** is always followed by either **עַל** or **בְּ**. *τρίτος ἐν τῇ βασιλείᾳ μου ἄρξει*, Theod. The king's son was second to him in rank and power, and next to the son, or third, was the chief satrap. Hävernicks thinks that the form of the ordinal here used is to be distinguished from the common form, and has a peculiar and definite sense, referring to *descent*, or *employment* (here, of course, to the latter). The use by the writer of the common form of the ordinal, **תִּלְתִּי**, ii. 39, is some confirmation of Hävernicks's opinion.

621.—Ver. 9. **מְתַבְּחָל**, (*was*) *troubled*; part. Ithpahal, from **תַּבְּחָל**, No. 156.

622. **מִשְׁתַּבְּשִׁין**, (*were*) *astonished*; plur. of part. Ithpahal, from **שָׁבַשׁ**, unus. in Pehal, properly, *to interweave*; and hence, in Pahal, *to perplex*.

623.—Ver. 10. **מִלְכָּתָא**, *the queen*; emph. of f. n. **מִלְכָּה**, i. q. Hebr. The queen here means the queen-mother. The wives of Belshazzar were present at the feast, ver. 2.

624. **מִשְׁתַּתִּיחַ**, *drinking, banqueting*; emph. of f. n. **מִשְׁתַּח**, i. q. Hebr., derived from **שָׁחַח**, No. 589.

625. עֲלִילָה, *entered*; 3 f. pret. Pehal of עָלַל, No. 101. The second ל is superfluous, as is indicated in the marg. note.

626.—Ver. 11. נְחִירָה, *light, illumination*; f. n., derived from נָחַר, *to shine*.

627. וְשֹׁכְלָתָנִי, *and wisdom*; comp. of conj., and f. n. שֹׁכְלָתָנִי, derived from שָׁכַל, *to behold, consider*.

[The nominatives 'וּבִמְלֶכֶּת וְנָר', are to be taken absolutely, "and as to the king thy ancestor Nebuchadnezzar." This, on account of the accentuation, is better than to suppose an *ἐπαναλόγησις*, as in the Vulgate and E. V. Theod. does not appear to have noticed the repetition of the nominatives.]

628.—Ver. 12. מַפְשֵׁר, *an interpreter*; 1 part. Pehal of פָּשַׁר: see No. 7. Inf. Pehal with prep. לְ, לְמַפְשֵׁר.

629. וְהַחֲרִיצָה, *and showing of, discovery of*; comp. of conj., and constr. of f. n. חֲרִיצָה, which is properly the inf. Aphel of חָרַץ, No. 8.

630. חֲרִיצֹתַי, *enigmas, difficult questions*; plur. of f. n. חֲרִיצָה, i. q. Hebr. חֲרִיצָה, the ח being prosthetic. The Hebr. verb חָרַץ signifies, *to propose an enigma or parable*. The noun may be derived from this verb, or the verb is perhaps a denom., and the noun may be written חֲרִיצָה for חֲרִיצָה, from the root חָרַץ, *to be sharp*; signifying literally, *an acute or ingenious saying*. Others regard the noun as properly the 2 part Pehal, from חָרַץ, *to hold*, and hence, *to keep secret*. This was the view of Theod., who renders the word *κρατούμενα*.

631. וּבִמְשָׁרָא, *and of one who solves*; comp. of conj., and 1 part. Pehal of מָשַׁר, or מִשָּׁרָא, No. 141. Inf. Pehal with prep. לְ, לְבִמְשָׁרָא. The noun שֹׁכְלָתָנִי must be understood before מְשָׁרָא. The whole sentence may be rendered, "Because that an excellent spirit, and knowledge, and the wisdom of an interpreter of dreams, and a showing of enigmatical sayings, and (the wisdom) of one who solves perplexing questions, have been found in him, in Daniel," &c. The verb is feminine, though one of the nominatives, מִכְנָדַע, is masc. Michaelis thinks that רִיחַ is the only nominative in the sentence, and would render it, "because an excellent spirit, and (a spirit) of knowledge, and of wisdom," &c.

632. יִתְקַרָּא, *let (Daniel) be called*; 3 m. fut. Ithpehal, from קָרָא, No. 328.

633. יִתְחַוֶּה, *he will show*; 3 m. sing. fut. Aphel of חָוָה, No. 8.

634.—Ver. 13. הוּעַל, *was brought*; 3 m. pret. Hophal, from עָלַל, No. 101. 3 m. plur. הוּעַלִּי.

[The relative **יִי** after **יָדָר** may have for its antecedent either **דְּכִימָל**, or **גְּלִימָא**. Theod. makes it the latter, *τῆς αἰχμαλωσίας ἣν ἡγάγεον κ. τ. λ.*].

635. **חִיָּרִי**, *brought away*; 3 m. sing. pret. Aphel of **חָרַח**, No. 323.

[The marginal note directs attention to the anomaly of **חִיָּרִי** being Milhel. The word is otherwise irregular, in having **י** in place of **ו** in the first syllable.]

636.—Ver. 14. **וְשָׁמַעַר**, *and I have heard*; comp. of conj., and 1 sing. pret. Pahal of **שָׁמַע**, i. q. Hebr. **שָׁמַע**. The Ithpehal is used in the sense of *being obedient*, vii. 27.

637.—Ver. 16. **תּוֹכֵל**, *thou art able*. The Keri is **תּוֹכֵל**, 2 m. sing. fut. Pehal of **יָכַל**. The Kethibh is the Hebr. Hophal form, and would be pointed regularly **תּוֹכֵל**: see No. 61.

638.—Ver. 17. **תֵּב**, *give*; 2 m. sing. imper. Pehal of **תָּבַע**, No. 131.

639. **אֶחָדְעָנָה**, *I will make known to him*; 1 sing. fut. Aphel of **יָדַע**, No. 17, with suff. of 3 m. sing.

640.—Ver. 19. **וְצָעֵן**, *trembling*; m. plur. of 1 part. Pehal, from **צָעַע**, i. q. Hebr. Cogn. to this verb are *σειώ, σέύω*. The Keri is **וְצָעֵן**: see Parad. F.

641. **וְדָחַלִּין**, *and fearing*; comp. of conj., and m. plur. of 1 part. Pehal of **דָּחַל**, No. 198.

642. **קָטַל**, *killing*; 1 part. Pehal of **קָטַל**, No. 87.

643. **מָחָא**, *preserving alive*; 1 part. Aphel, from **חָחַץ**, contracted for **מַחֲחִי**. **מָחָא** is another reading. Theodotion's version, *καὶ ὃν ἐβούλετο αὐτὸν ἐτυπτεν*, shows that he regarded **מָחָא** as the part. of **מָחַץ**, *to strike*. Similarly the Vulg., "et quos volebat, percutiebat." The opposition between **מָרִים** and **מַשְׁפֵּל** in the third and fourth clauses of the sentence, requiring a similar opposition between **קָטַל** and **מָחָא** in the first and second, seems decisive against the rendering of Theod. and the Vulg.

644. **מָרִים**, *raising up*; 1 part. Aphel of **רָם**, No. 579.

645. **מַשְׁפֵּל**, *depressing*; 1 part. Aphel of **שָׁפַל**, No. 586. 2 m. sing. pret. Aphel, **וַשְׁפִּילָה**, ver. 22.

646.—Ver. 20. **רָם**, *was lifted up*; 2 part. Pehal of **רָם**, No. 579.

647. **וְרוּחָהּ**, *and his spirit*; comp. of conj., m. n. **רוּחַ**, No. 35, and suff. of 3 m. sing.

648. **הִתְקַפַּת**, *was hardened*; 3 f. sing. pret. Pehal of **הִתְקַף**, No. 235.

649. **לְהִתְקַדַּח**, *to be proud, to pride*; comp. of prep. **לְ**, and infin. Aphel

of זִיד, *to act with pride or wantonness*, i. q. Hebr. The primary sense of the verb is *to ferment, to boil as water*. Comp. Gr. ζέω.

650. הִנְחִיחַ, *he was cast down, deposed*; 3 m. pret. Hophal, from נָחַח, No. 488.

651. כִּסֵּא, *the throne*; m. n., i. q. Hebr. כִּסֵּא, כִּסֵּא being changed into כִּסֵּא. Plur. abs. כִּסְיָן; sing. with suff. of 3 m. sing. כִּסְיָהּ, vii. 9.

652. וַיִּקְרָה, *and the glory*; comp. of conj., and emph. of m. n. יָקָר, No. 26. וַיִּקְרָא is another reading. The reading in the text should be pointed וַיִּקְרָה, *and his glory*.

653. הִעָדִיּוּ, *they caused to pass away, they took away*; 3 m. plur. pret. Aphel, from עָדָה, No. 129. The 3 m. plur. active is used impersonally.

654.—Ver. 21. שָׁוִי, *he made, or he gave*; 3 m. sing. pret. Pahal, from שָׁוָה, No. 442. The verb followed by עִם signifies *to make like to, or equal to*, so the translation may be, as in margin of E. V., “he made his heart equal with the beasts.” As it is not likely that this would be attributed to Nebuchadnezzar, it may be better to regard שָׁוִי as used impersonally. שָׁוִי, the 3 m. plur., the more usual way of expressing the impersonal sense, is another reading. ἡ καρδία αὐτοῦ μετὰ τῶν θηρίων ἐδόθη, Theod.

655. עֲרֵדִים, *the wild asses*; emph. plur. of m. n. עָרַד, i. q. Hebr. עָרֹד.

Ver. 22. כִּלְיִהָלִי is here rendered by some, *though*, as in E. V. It is better, however, to retain the usual signification of the phrase, *because*, and the verse may be thus explained:—“Thou hast not humbled thine heart, (which thou shouldst have done) because thou knowest all this.”]

656. יָדַעְתָּ, *thou knowest*; 2 m. sing. pret. Pahal, from יָדַע: see Gr. (40).

657.—Ver. 23. הִתְרִימְתָּ, *thou hast lifted thyself up*; 2 m. sing. pret. Ithpolal, from רָם, No. 579; both the conjugation and manner of inflexion are Hebr.

658. נְשָׁמָתְךָ, *thy breath, or, life*; comp. of f. n. נְשָׁמָה, i. q. Hebr. נְשָׁמָה, and suff. of 2 m. sing.

[It is to be observed that the relative הַי is understood before כִּלְיִהָלִי, “and whose are all thy ways,” i. e. on whom depend all thy undertakings.]

659.—Ver. 24. שְׁלִיחַ, (*was*) *sent*; 2 part. Pahal of שָׁלַח, No. 314.

660. רָשָׁם, (*was*) *written*; 2 part. Pahal of רָשַׁם, i. q. Hebr. רָשַׁם, *to write*.

661.—Ver. 25. מְנַא, *numbered*; 2 part. Pahal of מָנָה or מָנַח, No. 152.

662. תָּקַל, *weighed*; 2 part. Pehal of תָּקַל, i. q. Hebr. שָׁקַל, *to weigh*. Regularly the part. would be תִּקְלִי.

663. וַיִּפְרֹס, *and divided*; comp. of conj., and m. plur. of 1 part. Pehal of פָּרַס, i. q. Hebr. פָּרַס, *to divide*. The plur. masc. of the active part. is used impersonally for the sing. of the passive, according to the common idiom. The pass. sing. פָּרַס is used in ver. 28 as identical in meaning. Theod., doubtless lest perplexity should arise from the different forms of the word, represented each in Greek characters by the same word, *φάπες*. The word פָּרַס also signifies Persians, and some think that it refers both to the division of the kingdom, and to the Persians, who subverted it. "In voce פָּרַס *ὑραίνε* occurrit, non enim *dividendi* solum significatum obtinet, sed et ad *Persas*, excidii Babylonici auctores alluditur."—Glass, Phil. Sacr., vol. i. p. 1321.

664.—Ver. 26. וַיִּשְׁלַם, *and hath finished it*; comp. of conj., 3 m. sing. pret. Aphel, from שָׁלַם, *to finish*, and suff. of 3 f. sing. The Hebr. שָׁלַם is neuter in signification, meaning *to be complete, secure*.

665.—Ver. 27. תִּקְלָהּ, *thou art weighed*; 2 m. sing. (Hebr. infl.) of tense Pehil of תָּקַל, No. 662.

666. בַּמֵּאזֵנִיָּה, *in the balance, or, scales*; comp. of prep. בְּ, and emph. of dual n. מֵאֵזֶנִּי, i. q. Hebr. מֵאֵזֶנִּים. The Hebr. root is מָזַן, *to weigh*. For a similar figure to that in the text, comp. Job, xxxi. 6.

667. וַיִּשְׁכַּחַתָּהּ, *and thou art found*; comp. of conj., and 2 m. sing. Ithpehal of שָׁכַח, No. 157.

668. חָפִיר, *deficient, wanting in weight*; adj. of which the corresponding verb does not occur in Biblical Chaldee. The Hebr. verb חָפַר signifies *to be deficient*.

669.—Ver. 28. פָּרִיסָהּ, *is divided*; 3 f. sing. of tense Pehil of פָּרַס, No. 663.

670. וַיִּחַיְבָהּ, *and is given*; comp. of conj., and 3 f. sing. of tense Pehil of יָחַב, No. 131.

671. לְמֵדֵי, *to the Medes*; comp. of prep. לְ, and gent. adj. מֵדִי. The same word is the name of the country Media. By the Mede is designated Darius, or the n. may be collective.

672. וּפָרַס, *and the Persian*; comp. of conj., and gent. adj. פָּרַס, in pause פָּרַס. The name of the country is the same. By the Persian is designated Cyrus, the uncle of Darius, if the noun be not collective.

673.—Ver. 29. וַיִּחַלְבְּשׁוּ, *and they arrayed, or that they should array*;

comp. of conj., and 3 m. plur. pret. Aphel of לָבַשׁ, No. 617. The plural is used impersonally for the sing. passive.

674.—Ver. 30. קָטַל, (*was slain*; 2 part. Pehil of קָטַל, No. 87.

675. וְחָקְרוּ, and (*that*) *they should make proclamation*; comp. of conj., 3 m. plur. pret. Aphel of פָּרַז: see No. 327. The plural is used impersonally.

676.—Ver. 31 (VI. 1). וְדָרְיֹוֹשׁ, and *Darius*; comp. of conj., and prop. n. דָּרְיֹוֹשׁ. Gesenius thinks the name to be of Persic origin. This Darius was the same as Cyaxares II., of profane history, the son and successor of Astyages, who was the same as Ahasuerus: see ch. ix. 1.

677. מְדָיָה, *the Mede*; emph. of מְדִי, No. 671. The Keri is מְדָאָה.

678. תָּקַבַּל, *took*; 3 m. sing. pret. Pehal of קָבַל, No. 28.

[פְּבֵי וְרִי, literally, “as the son of sixty-two years,” i. e. according to a well-known idiom which is found also in the Hebr., “being sixty-two years old.”]

679. שָׁנִין, *years*; irreg. plur. of f. n. שָׁנָה, i. q. Hebr. שָׁנָה.

680. וְחִתְּרֵינִי, and *two*; comp. of conj., and fem. num., i. q. Hebr. שְׁנֵים. The masc. is חִתְּרֵי.

CHAPTER VI.

681.—Ver. 1.* מֵאָח, *an hundred*; num. n., i. q. Hebr. מֵאָה. The dual מֵאָחִין occurs Ezr. vi. 17.

682. וְעֶשְׂרִין, and *twenty*; comp. of conj., and plur. of num. n. עֶשֶׂר, *ten*.

683.—Ver. 2. וְעֹלָא, and *over*; comp. of conj., and prep. עֹלָא, in the Targums עֵילָא, which, followed by מֵן, has the same sign. as עַל.

684. קָרְכִין, *presidents*; plur. of m. n. קָרָה. The word does not occur in Bibl. Chald., except in this chapter. It may be connected with the Hebr. שָׂר, the כ being formative. Plur. emph. קָרְכִיָּה, ver. 13. Plur. constr. קָרְכִי, ver. 7.

685. מַעְטָא, *account*; emph. of m. n. מַעַם, No. 95.

686. נִזְקָא, *injured, wronged*; 1 part. Pehal of נָזַק, *to suffer injury*, or *loss*. ὁ πῶς ὁ βασιλεὺς μὴ ἐνοχλήται, Theod.

687.—Ver. 3. בְּרִנְצָח, *preferred*, E. V., or rather *pre-eminent*; part. Ithpahal, from נָצַח, i. q. Hebr. נָצַח, *to conquer, surpass*.

* In some editions the sixth chapter commences with what in the E. V. is ver. 31 of the fifth chapter. The verses are numbered here as in the E. V.

688. עָשִׂיתָ, *thought, purposed*; 3 m. sing. pret. Pehal (see Gr. (44)) of verb, i. q. Hebr. עָשָׂה.

689. לִחְקֹמֶתָהּ, *to appoint him*; comp. of prep. לְ, infin. Aphel of חָקַם, No. 130, and suff. of 3 m. sing.

690.—Ver. 4. עָלָה, *a pretext, or grounds of accusation*; f. n., i. q. Syr.

לְצַד

691. מִצַּד, *in reference to, in connexion with*; comp. of prep. מִן, and m. n. צֵד, i. q. Hebr., *a side or part*.

692. וּשְׁחִיתָהּ, *and fault, wrong-dealing*; f. n., derived from שָׁחָה: see No. 50.

693. מִחִיבִין, *faithful*; see No. 284.

694.—Ver. 5. בְּדֶת, *in the law, or in the religion*; comp. of prep. בְּ, and f. n. דֶּת, No. 48.

695. Ver. 6. חָרַגְשׁוּ, *came tumultuously*; 3 m. plur. pret. Aphel, from חָגַשׁ, i. q. Hebr. חָגַשׁ, *to be tumultuous*.

696.—Ver. 7. אֶחָדֵם, *have consulted together*; 3 m. plur. pret. Ith-pahel, from יָעַם, i. q. Hebr. יָעַץ, *to consult*.

697. לְקִיָּמָה, *to establish*; comp. of prep. לְ, and infin. Pahal of קָם, No. 130.

698. קֵיָם, *a statute*; m. n., derived from קָם. With conj. וְקֵיָם, ver. 15. The clause 'וְלִקְיָמָהּ' is commonly explained as in the E. V., *to establish a royal statute*: מִלְּפָא being regarded as the gen. But the fact that קֵיָם has the distinctive accent Pashta shows that the Masorets took a different view of the connexion of the words. The correct rendering probably is, *that the king may establish a statute*. This, too, accords better with the following verse.

699. וְלִרְתָּקָהּ, *and to ratify*; comp. of conj., prep. לְ, and infin. Pahal of רָתַקָהּ, No. 235.

700. אִסָּר, *an interdict*; m. n., properly signifying *a chain or bond*, from אָסַר, i. q. Hebr. אָסַר, *to bind*. אִסָּר, *to bind*, signifies *to forbid* in the Rabbinical writings, as דִּהְיִיר, *to loose*, signifies *to allow, or permit*. Emph. אִסָּרָא, ver. 8; with conj. וְאִסָּרָא, ver. 9.

701. בְּעָנִי, *a petition*; f. n., derived from בָּעַן, No. 88. With suff. of 3 m. sing. בְּעִיָתָהּ, ver. 13.

702. לְגִבְּ, *into the pit or den*; comp. of prep. לְ, and m. n. גִּבְּ apparently i. q. Hebr. גִּבְּ, *a pit*. The Hebr. verb גָּיַב means *to cut, dig*. Emph. with prep. לְ, לְגִבְּא, ver. 16.

703. **אַרְיֹנָה**, *lions*; emph. plur. of c. n. **אַרְיָה**, i. q. Hebr. Plur. abs. **אַרְיָה**, as if from sing. **אַרְיָה**. Sing. with **כִּי**, **כִּי־אַרְיָה**, vii. 4.

704.—Ver. 8. **וְתִרְשֵׁם**, *and write*, i. e. *order to be written*; comp. of conj., and 2 m. sing. fut. Pehal of **רָשַׁם**, No. 660. 2^d m. sing. pret. Pehal **רָשַׁמְתָּ**, ver. 12.

705. **לֹחֲשָׁנֶיהָ**, (*which is not*) *to be changed*, lit. *to change*; comp. of prep. **לִי**, and infin. Aphel of **שָׁנַה**, No. 54. Ahasuerus says, Esth., viii. 8, that “the writing which is written in the king’s name, and sealed with the king’s ring, may no man reverse.” See also Esth. i. 19.

706. **בְּדֶת**, *according to the law*; comp. of **כִּי**, and constr. of f. n. **דֶּת**, No. 48.

707. **תַּעֲדָה**, *shall pass away*, i. e. *be abrogated*; 3 f. sing. fut. Pehal, from **עָדָה**, No. 129.

708.—Ver. 10. **וְכַנִּיּוֹתַי**, *and the windows*; comp. of conj., and plur. of m. n. **כַּנִּי**. The root **כָּנָה**, which is unus., had probably the signification of *cutting out, excavating*. Comp. the Latin *carus*, and the cogn. verbs in Hebr. **קָנַה**, **נָקַה**, **קָנַב**.

709. **פָּתְחוּ**, (*were*) *open*; f. plur. of 2 part. Pehal of **פָּתַח**, *to open*, i. q. Hebr. **פָּתַח**. The 3 m. plur. **פָּתְחוּ** of the tense Pehil occurs vii. 10.

710. **בְּעֻלְיָתָהּ**, *in his upper chamber*; comp. of prep. **בְּ**, f. n. **עֻלִּית**, and suff. of 3 m. sing. **עֻלִּיתָ** i. q. Hebr. **עֻלִּיתָ** means the upper part of a house, Gr. *ὑπερώϊον*.

711. **נִבְדָּה**, *towards*; prep., i. q. Hebr. In Solomon’s prayer, I. Kings, viii. 48, it is prescribed to the Jews, when in strange lands, to pray towards their land, that is, with the face turned towards Jerusalem.

712. **בָּרָךְ**, (*was*) *kneeling*; 1 part. Pehal of **בָּרַךְ**, No. 120. The pret. Pehal has the same form, but would signify *he blessed*: see iv. 34 (31).

713. **בְּרִכְוֹתָיו**, *his knees*; comp. of plur. of m. n. **בָּרָךְ**, i. q. Hebr., and suff. of 3 m. sing.

714. **וּמַצִּלָּה**, *and making supplication*; comp. of conj., and 1 part. Pehal, from **מָצַל**, unus. in Pehal.

715. **מִן־קִדְמָתָהּ**, *former time*; constr. of f. n. **קִדְמָה**, i. q. Hebr. **מִן־קִדְמָתָהּ**, *from the time before this*, i. e. as in E. V., *aforetime*. **פְּלִי־קִבְלָהּ**, perhaps, signifies here, as well as in ii. 40, *as, in the same way as*, but some give the expression here its causal sense: “he prayed because he was wont to do so,” &c.

716.—Ver. 11. וַיִּתְחַנֵּן, *and making supplication*; comp. of conj., and part. Ithpahal of חָנַן, No. 54.

717.—Ver. 12. תִּלְחִין, *thirty*; plur. of num. תֵּלַת, *three*, i. q. Hebr. שְׁלֹשׁ.

718.—Ver. 14. בִּאֵשׁ, *it was displeasing*; 3 m. sing. pret. Pehal of verb, i. q. Hebr. בִּיאֵשׁ, which means literally, *to smell ill*. Cogn. to this word is the Germ. *böse*, whence comes our *base*. The rendering of Theod. here is *ὁ βασιλεὺς εὐσπύθη*; but בִּיאֵשׁ is impers., and מִלֵּכָה is a nom. abs.

719. בֶּל, (*his*) *heart*; m. n., signifying *the heart, mind*, from בָּלַח, *to be troubled, moved by cares*. The expression שָׁלוֹם בֶּל עַל corresponds to the Hebr. שָׁלוֹם לִב אֶל, and signifies *to turn the mind to, be anxious about anything*.

720. מַעְלִי, *the setting*; constr. plur. of m. n. מַעֵל, which is derived from עָלָה, No. 155, and signifies literally, *the coming in*. The sun setting is regarded as a traveller coming into his place of rest. Buxtorf (Lex., p. 1613) considers מַעְלִי to be the infin. Pehal of עָלָה, with י paragogic.

721. שֶׁמֶשׁ, *the sun*; emph. of c. n. שֶׁמֶשׁ, i. q. Hebr.

722. מִשְׁתַּדֵּר, (*was*) *exerting himself*; part. Ithpahal, from שָׁדַר. The word occurs only here, and corresponds to שָׁדַר in the Rabbinical writings, with the ר softened into ל.

723.—Ver. 15. יָדַע, *know thou*; 2 m. sing. imper. Pehal, from יָדַע, No. 19.

724.—Ver. 16. בְּתִדְרָא, *continually, literally, in perpetuity*; comp. of prep. בְּ, and f. n. תִּדְרָא, which is derived from דָּרַר, *to dwell, remain*, No. 484.

725.—Ver. 17. וַחֲתִיבָתָּהּ, *and (a stone) was brought*; comp. of conj., and 3 f. sing. pret. Hophal, from חָתַת; see No. 368.

726. וַשְׁכַּתָּהּ, *and was placed*; comp. of conj., and 3 f. sing. of tense formed from the Hebr. Pahul part. of שָׁכַח, No. 22.

727. וַחֲתִמָּהּ, *and sealed it*; comp. of conj., 3 m. sing. pret. Pehal of חָתַם, i. q. Hebr. חָתַם, *to seal*, and suff. of 3 f. sing.

728. בְּעִזְקָתָהּ, *with his seal*; comp. of prep. בְּ, f. n. עִזְקָה, *a signet ring*, and suff. of 3 m. sing. For the word which follows, וַיִּכְעֲזֻקָהּ, comp. of conj., and the constr. form of the sing., there is a various reading, וַיִּכְעֲזֻקָהּ, according to which the noun is plur. If the sing. be the correct reading, it is used distributively, *with the seal of each of the nobles*.

729. צָבִי, *the purpose*; f. n., derived from צָבָה, No. 512. The noun signifies properly, *inclination, desire*, and hence, what one desires or purposes to do. Gesenius regards it as simply meaning, *the thing* or *matter*, as the Syr. ܥܒܝܐ. ὁπωσ μὴ ἀλλοιωθῇ πρᾶγμα ἐν τῷ Δανιήλ, Theod. The stone was sealed with the seal of the king, lest the nobles might put Daniel to death, and with the seals of the nobles, lest the king, who had given his consent reluctantly, should release him.

730.—Ver. 18. לְחִיכָלָהּ, *to his palace*; comp. of prep. לְ, m. n. הִיכָל, No. 458, and suff. of 3 m. sing.

731. וְבָרַת, *and passed the night*; comp. of conj., and 3 m. sing. pret. Pehal of בָּרַת, *to tarry, pass the night*. בֵּית, *a house*, is by some derived from this verb.

732. פָּצַת, (*in*) *fasting*; f. n., derived from פָּצַח, i. q. Hebr. פָּצַח, *to fast*. The prep. בְּ may be understood, or the noun may be used adverbially.

733. וְדִחְוֹן, *and musical instruments*, E. V.; comp. of conj., and plur. of f. n. דִּחְוֹן. The meaning of the noun is not certain. The rendering of the E. V., *instruments of music*, agrees with the view of the Jewish commentators. Rosenmüller notices, in opposition to this interpretation, that the verb דִּחַו, from which the noun is derived, signifies, not simply *to strike*, but rather *to push*, or *impel to ruin*. The rendering of Theod., ἰδέσματα, agreeing with that of the Peschito, ܐܠܥܡܪܐܢܐ, seems to be quite arbitrary. Gesenius, Fürst, and Hävernick, interpret the word, *concubines*. This agrees best with the use of the verb עָלַל, which is always applied to the introduction of *persons*.

734. וְשִׁכְתָּהּ, *and his sleep*; comp. of conj., and f. n., שֵׁכְנָה, or שִׁכָּת, i. q. Hebr. שִׁכָּת, with suff. of 3 m. sing.

735. בָּדַת, *fled*; 3 f. sing. pret. Pehal of בָּדַד, i. q. Hebr. בָּדַד.

736.—Ver. 19. בִּשְׁפָרְפָּרָא, *at the dawn*; comp. of prep. בְּ, and m. n. שְׁפָרְפָּר, a reduplicated form, derived from שָׁפַר, No. 450.

737. בִּבְנֹחָא, *in the morning*, literally, *in the light*; comp. of prep. בְּ, and emph. of m. n. בְּנֹחַ, *light*, derived from בָּהַד, *to shine*.

738. וּבְחֵתְּבֻחֶלָהּ, *and in haste*; comp. of conj., prep. בְּ, and infin. Ithpehal of חָלַל: see No. 156.

739.—Ver. 20. וּכְמִקְרִיבָהּ, *and as he drew near*; comp. of conj., part. בְּ, infin. Pehal of קָרַב, No. 356, and suff. of 3 m. sing.

740. עֲצִיב, *distressed, sad*; 2 part. Pehal of עָצַב, i. q. Hebr. עָצַב, *to labour, be distressed*.

741. *וַיִּזְעַק*, *he cried*; 3 m. sing. pret. Pehal (see Gr. 26) of verb, i. q. — Hebr. *וַיִּזְעַק*.

742. *וַיִּכָּל*, *is he able*; comp. of interrog. *כִּי* (pointed *כִּי* before *—*), and 3 m. sing. pret. of *יָכַל*, No. 61.

743.—Ver. 21. *מָלַל*, *said*; 3 m. sing. pret. Pahal of *מָלַל*: see No. 12—

744.—Ver. 22. *וַיִּסָּגֵר*, *and has shut*; comp. of conj., and 3 m. sing. pret. Pehal of *סָגַר*, i. q. Hebr. *סָגַר*. With respect to the Chateph under the first letter of the verb, see No. 578.

745. *וַיַּבִּיטוּ*, *they destroyed me*; comp. of 3 m. plur. pret. Pahal of *הָבַט* (see No. 414), and suff. of 1 sing. From this verb is derived the f. n. *חַבִּיטָה*, *hurt, injury*, which occurs in this verse.

746. *וְזָכָה*, *purity, innocence*; f. n., derived from the Hebr. *זָכָה*, i. q. *זָכָה*, *to be pure*.

747. *וְהָיָה*, *and also*; comp. of conj., and partic. *הָיָה*, i. q. Hebr.

748. Ver. 23. *וַיִּשְׂמַח*, *was glad*, E. V.; 3 m. sing. pret. Pehal of verb, cogn. to *טוֹב*. The clause is rendered by Theod., *τότε ὁ βασιλεὺς πολὺν ἡγαθόν τε ἐπ' αὐτῷ*, and similarly in the E. V.: “Then was the king exceeding glad for him,” *מָלַכָא* being regarded as the nom. to the verb, and *וְעִלְיָוִי* being referred to Daniel. As *מָלַכָא* has the distinctive Rebbia, it may be better, with Rosenm., to regard it as a nom. abs., and to construe the verb impersonally, referring *וְעִלְיָוִי* to the king. “Then as to the king, it was very joyous with him.” This view is strongly confirmed by the form of expression in ver. 15, to which that in this verse is apparently similar.

749. *לְהַנְסֶקֶח*, *to cause to ascend, take up*; comp. of conj., and infin. Aphel of *נָסַק*, No. 401. *וַיִּרְסֶק*, *and he was brought up*, is 3 m. sing. pret. Hophal of the same verb, with the conj.

750. *וַיִּימֵן*, *he trusted*; 3 m. sing. pret. Aphel of *יָמַן*, No. 284.

751.—Ver. 24. *בְּנֵיהֶוָן*, *their sons*; comp. of plur. of *בֶּן* (see No. 159), and suff. of 3 m. plur.

752. *וּבְנֵי־חֻזָּן*, *and their wives*; comp. of conj., plur. of f. n. *חֻזָּא*, i. q. Hebr. *חֻזָּא*, and suff. of 3 m. plur. The abs. plur. of *חֻזָּא* is *חֻזָּיִן*; the constr. plur. *חֻזָּיִן*. To illustrate the severity of Darius, Rosenm. refers to Ammianus Marcellinus, lib. xxiii. 6, § 81, who, speaking of the rigour of the laws of the Persians, says that it was in accordance with them that “ob noxam unius, omnis propinquitās perit.” See also the references in E. V., and the narrative in Herodotus, iii. 119.

753. *וַיָּבִיטוּ*, *they reached*; 3 m. plur. pret. Pehal of *בָּטַט*, No. 474.

754. לְאֶרְצֵית, *to the bottom*; comp. of prep. לְ, and f. n. אֶרֶץ, *the bottom, lowest part*, derived from אֶרֶץ, *the earth*.

755. בְּרִמְדֵּיוֹן, *their bones*; comp. of plur. of m. n. בֶּרֶם, i. q. Hebr., and suff. of 3 m. plur.

756. וְהִדְקָה, *they brake in pieces*; 3 m. plur. pret. Aphel, from דִּקַּק, No. 217.

757.—Ver. 27. וְיִצְלֵל, *and rescues*; comp. of conj., and 1 part. Aphel, from נָצַל, No. 443.

758.—Ver. 28. שֶׁשׁ, *Cyrus*; pr. n. The word is Persic, the first syllable signifying *the sun*. The שׁ is a termination, as in שֶׁשֶּׁלֶּשׁ.

759. פֶּרְסִיָּא, *the Persian*; emph. of gent. n. פֶּרְסִי, derived from פֶּרַס, No. 672.

CHAPTER VII.

760.—Ver. 1. בְּשָׁנָה, *in the year*; comp. of prep. בְּ, and constr. of f. n. שָׁנָה, No. 679: see Gr. (205).

761.—Ver. 2. וְהִרְאֵה, *and behold*; comp. of conj., and interj. הִרְאֵה, which is, perhaps, formed by transposition from the 2 m. plur. imper. Kal of the Hebr. verb רָאָה. In ii. 31, and elsewhere, it has the form הִרְאֵה, the ר being softened into ל: see No. 189.

762. מִבִּידוֹן, *bursting forth*; f. plur. of 1 part. Aphel of בִּידָה, i. q. Hebr.

763. לִיָּמָה, *on the sea*; comp. of prep. לְ, and emph. of m. n. יָם, i. q. Hebr.

764. רַבָּה, *great*; emph. of adj. רַב: see No. 63.

765.—Ver. 3. חַיִּיִּם, *beasts*; plur. of f. n. חַיָּה, No. 239.

766. שְׁנֵי, *diverse, different*; f. plur. of 1 part. Pehal of שָׁנָה, No. 54. שְׁנֵי, f. sing. of same, ver. 19. הִשְׁנֵה, 3 f. sing. fut. Pehal, ver. 23. יִשְׁנֵה, 3 m. sing. fut. Pehal, ver. 24. In the sense of *being different*, the verb is followed by מִן.

767.—Ver. 4. הַקְּדָמִיָּה, *the first*; emph. of f. sing. of קָדָמִי, used for the first ord. adj., derived from קָדָם: see No. 29. הַקְּדָמִיָּה, emph. of f. plur., ver. 8. הַקְּדָמִיָּה, emph. of m. plur., ver. 24.

768. וּבָהֶן, *and wings*; comp. of conj., and plur. of m. n. בָּה. בָּה in Hebr. means *the back*, and from this it comes to mean any surface, and thence *the side*. From the latter sense is derived that of wing. בָּפִיָּה,

which occurs in this verse, should either be pointed **נִפְּצָה**, being the emph. plur. **נִפְּצָה**, with the suff. of 3 f. sing., which displaces the following י, or **נִפְּצָה**, the plur., with the Syriac form of suff. of 3 f. sing. **הָיָה**. The Keri is **נִפְּצָה**, the sing. with the common form of suff. of 3 f. sing. With this reading the sing. noun is joined with a plur. verb.

769. **נִפְּצָה**, *were plucked*; 3 m. plur. of tense Pehil, from **נִפְּצָה**, i. q. Hebr. **נִפְּצָה**. The plucking of the wings of the first beast refers to the conquest of the Chaldeans by the Medes and Persians, whereby their power and cruelty were repressed.

770. **וְנִפְּצָה**, *and was lifted up*; comp. of conj., and 3 f. sing. of tense Pehil of **נִפְּצָה**, No. 564.

771. **וְנִפְּצָה**, *and was made to stand*; 3 f. sing. pret. of an anomalous conjugation, the form of which is partly analogous to that of the Chald. Aphel, and partly to that of the Hebr. Hophal. By the beast's being made to walk as a man, and having a man's heart given to it, it is implied that the Chaldeans are compelled to act with humanity and reason.

772.—Ver. 5. **וְנִפְּצָה**, *second*; fem. of ord. adj. **וְנִפְּצָה**, derived from **נִפְּצָה**: see No. 32.

773. **וְנִפְּצָה**, *like*; fem. of 1 part. of **נִפְּצָה**, No. 416.

774. **וְנִפְּצָה**, *to a bear*; comp. of prep. **לְ**, and m. n. **דָּב**, *a bear*, i. q. Hebr., derived from **דָּבַב**, *to walk slowly*.

775. **וְנִפְּצָה**, *and to (one) side*; comp. of conj., prep. **לְ**, and m. n. **שֵׁטֶר**, *a side*. **שֵׁטֶר** is the reading of many MSS. Many also have **שֵׁטֶר**, which is the form of the word in the Targums. If the Kethibh **וְנִפְּצָה** be the correct reading, **לְ** must be the mark of the accus.

776. **וְנִפְּצָה**, *it raised*; 3 f. sing. pret. Aphel of **רָם**; but another, and probably the correct reading, is **וְנִפְּצָה**, as in the last verse. By the beast's being raised up on one side, some suppose that nothing more is implied than that the second kingdom (that of the Medes and Persians) was situated on one side of the first, the Babylonians. Hävernicks thinks the meaning to be that the bear raised itself on one side higher than on the other, in an attitude of assault. *εἰς μέρος ἓν ἐτάθη* is the version of Theod., for the exposition of which by Theodoret see Rosenmüller's note on the passage.

777. **וְנִפְּצָה**, *ribs*; plur. of f. n. **עֶלֶע**, i. q. Hebr. **עֶלֶע**. This is the common explanation of the word, and the three ribs are supposed to designate the three kingdoms, the Median, Persian, and Babylonian, united

under the sway of Cyrus. Hävernicks, however, contends that the rendering, *ribs*, is neither suitable to the present passage, nor in accordance with the proper signification of עֲלֵצ, which is not *rib*, but *side*. *Sides* in the mouth, he thinks, mean jaw-teeth, and by the three jaw-teeth he supposes the three subject kingdoms are symbolized, if *three* be not used for a round number. *τρῆς πλευραι ἐν τῷ στόματι αὐτῆς*, Theod.

778. בִּפְתָּחַ, *in its mouth*; comp. of prep. בְּ, m. n. פֶּחַ, No. 558, and suff. of 3 f. sing.

779. בֵּין, *between*; prep., i. q. Hebr.

780. שִׁנָּיָהּ, *its teeth*; comp. of dual of c. n. שֵׁן, i. q. Hebr., and suff. of 3 f. sing. The Keri is שִׁנָּה. See No. 768.

781. קוּמִי, *arise thou*; 2 f. sing. imper. Pehal of קָם.

782. אֲכָלִי, *eat thou*; 2 f. sing. imper. Pehal of אָכַל, No. 357.

783.—Ver. 6. בְּנִמְרֹד, *as a leopard*; comp. of part. נִמְרֵ, and m. n. נִמְרֹד, i. q. Hebr. נִמְרֵ. The animal is so called from its spots. Compare the Syriac verb נִמְרֵ, *to variegate*. By the leopard is symbolized Alexander the Great.

784. גְּבִיחָהּ, *its back*; comp. of plur. of m. גָּב, i. q. Hebr. and Syriac form of suff. of 3 f. sing.: see No. 768.

785. לְחַיּוֹתָא, *to the beast*; comp. of prep. לְ, and emph. sing. of חַיּוֹתָא, No. 239. By the four heads of the beast some think that Alexander's four generals, Ptolemy, Seleucus, Philip, and Antigonos, who afterwards were his successors, are symbolized. Hävernicks, however, supposes that the reference is to the four divisions of his empire.

786.—Ver. 7. דְּחִילָח, *terrible*; f. of דְּחִיל, 2 part. Pehal of דָּחַל: see No. 198.

787. וְאַמְחֲנִי, *and strong*; comp. of conj., and f. adj., which is derived from מָחַן, unus. in Hebr., but in the Arab. signifying *to be strong*. The rendering of Theod., *εθαμνον*, which agrees with that in the E. V., *terrible*, is inaccurate.

788. וּבִדְקָהּ, *and breaking in pieces*; comp. of conj., and f. sing. of 1 part. Aphel of דָּקַק, No. 217.

789. וְשִׁאָרָא, *and the residue*; comp. of conj., and emph. of m. n. שִׁאָר, i. q. Hebr.

790. בְּרַגְלֶיהָ, *with its feet*; comp. of prep. בְּ, plur. of רַגֶּל, No. 210, and suff. of 3 f. sing.: see No. 768.

791. רַפְסָהּ, *trampling*; f. sing. of 1 part. Pehal of רָפַס, i. q. Hebr. רָפַס or רָפַשׁ.

792. *בְּשֵׁנִיחַ*, *diverse*; f. of 1 part. Pahal of *שָׁנָה*, No. 768.

793. *קִדְמִיָּה*, *before it*; comp. of plur. of *קִדְמָה*, see No. 29, and suff. of 3 f. sing. *קִדְמִיָּה* is another reading.

794. *וְקַרְנֵי*, *and horns*; comp. of conj., and dual of f. n. *קֶרֶן*, No. 337. *בְּקַרְנֵיָּהּ*, *emph. plur.*, with prep. *בְּ*, ver. 8. The fourth beast, *diverse* from the others, with ten horns, is, according to most Christian interpreters, the Roman Empire. Many, however, regard it as symbolizing the kingdom of the successors of Alexander: see No. 253.

795.—Ver. 8. *מִשְׁתַּכֵּל*, *considering*; part. Ithpahal, from *שָׁכַל*, i. q. Hebr. *שָׁכַל*: see No. 627. It is followed by the prep. *בְּ*.

796. *זְעִירָה*, *little*; f. of adj. *זָעִיר*, i. q. Hebr.

797. *בִּינְיָהוֹן*, *in the midst of them*. The Keri is *בִּינְיָהוֹן*, comp. of prep. *בֵּין*, No. 779, and plur. suff. of 3 f. plur. The suff. in the Kethibh should be pointed *יָהוֹן*, the 3 m. plur. As *קֶרֶן* is comm., either reading might be admitted.

798. *אֶרְעָקְרוּ*, *were plucked up*. The Keri is *אֶרְעָקְרוּ*, 3 f. plur. pret. Ithpehal, from *עָקַר*, i. q. Hebr. *עָקַר*. The last syllable of the Kethibh should be pointed *רָה*, as the termination of 3 m. plur. Either reading might be allowed.

799. *מְמַלֵּל*, *speaking*; 1 part. Pahal of *מָלַל*, No. 743, written *מִמְלֵל*, ver. 20. The fem. *מְמַלֵּלָה* occurs ver. 11, and the 3 m. sing. fut. Pahal *יִמְלֵל*, ver. 25.

800.—Ver. 9. *רָמְיוּ*, *they set, or placed*; 3 m. plur. pret. Pahal of *רָמָה*, No. 349. The active is used impersonally for the passive. The E. V. here is, “until the thrones were cast down,” which seems at first most in accordance with the use of the verb *רָמָה*: see iii. 6, 15, 20, 21, 24; vi. 17. According to this explanation of the word, the meaning would be, “until the kingdoms represented by the four animals were destroyed;” but this, as Rosenm. observes, would be an anticipation of the interpretation of the dream. *רָמָה*, like the Hebr. *רָדָה*, signifies *to place, settle*, as well as *to cast*, and the meaning here most probably is, “until the thrones, or seats, were placed,” that is, those for the attendant ministers of the Ancient of Days.

801. *רְעִיָּה*, *and the Ancient (of Days)*; comp. of conj., and adj., i. q. Hebr., derived from *עָרָה*, *to be removed*, and thence, *to be ancient*. The Ancient of Days is, of course, a designation of God, like *אֱלֹהֵי קֶדֶם*, Ps. lv. 19.

802. *יָרַב*, *sat*; 3 m. sing. Pret. Pahal of verb, i. q. Hebr. *יָשַׁב*.

803. פְּתִילָה, *as snow*; comp. of conj. וְ, and m. n. הִתְלַב, i. q. Hebr. שֶׁלֶג.

804. חָדָר, *white*; adj., derived from חָרַר, *to be white*. The adj. agrees with הִתְלַב, as is shown by the accent Munach: "and his garment was like white snow;" so that the rendering of Theod., τὸ ἔνδυμα αὐτοῦ ὡσεὶ χιών λευκόν, with which the E. V. agrees, is not accurate, at least if the accentuation be regarded as authoritative.

805. עֵצִים, *as wool*; comp. of conj. וְ, before עַ, and m. n. עֵצִים, i. q. Hebr. עֵצִים.

806. נָקִי, *pure*; adj., derived from נָקַח, i. q. Hebr. נָקִי, *to be pure*. The adj. agrees with עֵצִים.

807. שְׁבִיבִין, *flames*; plur. of m. n. שְׁבִיב, No. 403.

808. גְּלִגְלוֹתָיו, *its wheels*; comp. of plur. of m. n. גְּלִגְלָה, i. q. Hebr., and suff. of 3 m. sing. Plur. abs. of גְּלִגְלָה, גְּלִגְלִין.

809. דָּלֵק, *burning*; 1 part. Pehal of דָּלַק, i. q. Hebr. דָּלַק, *to burn*.

810.—Ver. 10. נָהָר, *a river*; m. n. i. q. Hebr. נָהָר. The emph. form in Ezra designates the Euphrates, κατ' ἐξοχῆν.

811. נָהַד, *flowed*; 1 part. Pehal of נָהַד, *to flow*. ἔλκεν, the rendering of Theod., arose from the fact that the verb in the Targums translates the Hebr. verb מִשָּׁךְ, *to draw*.

812. וַתֵּצֵא, *and went forth*; comp. of conj., and 1 part. Pehal of וַתֵּצֵא, No. 86.

813. יֹשֵׁם, *minister to him*; 3 m. plur. fut. Pahal, from יָשַׁם, with suff. of 3 m. sing. The Daghesh in second radical is omitted.

814. וַתֵּצֵא, *and a myriad*; comp. of conj., and f. n. וַתֵּצֵא, i. q. Hebr. The plur. abs. is וַתֵּצֵא, but the Keri is וַתֵּצֵא, as if from וַתֵּצֵא.

815. וַתֵּצֵא, *stand*; 3 m. plur. fut. Pehal of וַתֵּצֵא.

816. דִּינָה, *the judgment, or tribunal*; emph. of m. n. דִּין, No. 582.

817. וְסִפְרֵיהֶם, *and the books*; comp. of conj., and plur. of m. n. סֵפֶר, i. q. Hebr. סֵפֶר. The books are in order to record the proceedings of the tribunal.

818.—Ver. 11. רַבְרָבָה, *great*; emph. f. plur. of adj. רַבְרַב, No. 296.

819. הִתְלַב, *was slain*; 3 f. sing. of tense Pehil of הִתְלַב, No. 87.

820. וַתֵּצֵא, *and (the body) was destroyed*; comp. of conj., and 3 m. sing. pret. Hophal of וַתֵּצֵא, No. 82.

821. גִּשְׁמָהּ, *its body*; m. n. גִּשְׁמָה, No. 425, with suff. of 3 f. sing.

822. לִהְיוֹת, *to the burning of*; comp. of prep. לְ, and constr. of f. n. לִהְיוֹת, derived from יָקַד, No. 353.

823. אֵשׁ, *fire*; emph. of c. n. אֵשׁ, i. q. Hebr.

824.—Ver. 12. בְּחַיֵּיהֶם, *in their lives*; comp. of prep. בְּ, and plur. of חַי, which is here a subst.: see No. 182.

825. וְעֵדֶן, *and a season*; comp. of conj., and m. n. עֵדֶן, No. 39.

826.—Ver. 13. עָנָנִי, *clouds*; constr. plur. of m. n. עָנָן, i. q. Hebr. עָנָן.

827. בֶּרֶךְ, *as the Son*; comp. of conj. בְּ, and m. n. בֶּרֶךְ. “The Son of Man” is a designation of the Messiah, which, as we know, He often applied to Himself.

828. אָתָּה, *came*; 1 part. Pehal of אָתָּה, No. 323.

829. וּקְדָמוֹ, *and before him*; comp. of conj., prep. קִדְמָה, No. 29, and suff. of 3 m. sing.

830. וְקָרְבָּוּ, *they brought him near*; 3 m. plur. pret. Aphel of קָרַב, No. 418, with suff. of 3 m. sing. The active may be used impersonally for the pass. sing., or the ministers spoken of in ver. 10 may be understood as a nominative.

831.—Ver. 14. יַעֲדֶהָ, *shall pass away*; 3 m. sing. fut. Pehal of עָדָה, No. 129.

832.—Ver. 15. אֶתְפַּרִּיט, *was troubled*; 3 f. sing. pret. Ithpehal, from פָּרַח, *to be grieved, troubled*. It is to be noticed that אֶתְפַּרִּיט is put in apposition with the suffix of רִדְדִי, the nom. to this verb: “the spirit of me, of me Daniel, was troubled.” See Gr. (215).

833. בְּדֶרֶךְ, *body*; m. n., properly denoting the sheath of a sword, and perhaps derived from כָּדָן, unus., *to be flexible*. It is applied figuratively to the body as the sheath of the soul. Comp. Pliny, H. N. vii. 52:—“Donec eo (scil. corpore) cremato inimici—remeanti animæ velut *vaginam* ademerint.” A similar figurative expression is found in the use of the Hebr. verb שָׁלַח, Job, xxvii. 8.

834.—Ver. 16. קָרַבְתִּי, *I drew near*; 1 sing. pret. Pehal of קָרַב, No. 418.

835. קָמְּצִיָּה, *them standing by*; emph. plur. of 1 part. Pehal of קָמַץ, No. 130.

836. וַיֵּצִיבָהּ, *and the certainty, or truth*; comp. of conj., and emph. of יָצַב, No. 35, here used as a noun.

837. אֶבְעֵא, *I asked*; 1 sing. fut. Pehal of בָּעָה, No. 88.

838.—Ver. 18. וַיִּקְבְּלוּ, *and shall receive*; comp. of conj., and 3 m. plur. fut. Pehal of קָבַל, No. 28.

839. עֲלִיּוֹנִין, *the Most High*; plur. of m. n. עֲלִיּוֹן, *one that is supreme*, i. q. Hebr. It is only found in the plural (plur. excellentiæ).

840. וַיִּדְחֻכְּנִי, *and they shall possess*; 3 m. plur. fut. Aphel, from דָּחַן: see No. 234. דִּחְכְּנִי, 3 m. plur. pret. Aphel (Hiphil), ver. 22.

841.—Ver. 19. צָבִית, *I desired, or wished*; 1 sing. pret. Pehal of צָבָה, No. 512.

842. לִי־צִבָּה, *for the truth*; comp. of prep. לְ, and emph. of יָצַב, No. 35. Another reading is לִי־צָבָה, *to be informed certainly*, which is comp. of לְ, and the infin. Pahal of the verb יָצַב: see No. 35.

843. רְבִיעִיתָא, *the fourth*; emph. fem. of ord. adj. רְבִיעִי, No. 253.

844. וּמַפְרִיָּה, *and its nails*; comp. of conj., plur. of m. n. מַפֵּר, No. 562, and suff. of 3 f. sing.

845.—Ver. 20. וַיִּפְּלוּ, *and fell down*. The Keri is וַיִּפְּלוּ, comp. of conj., and 3 f. plur. pret. Pehal of נָפַל. The Kethibh is 3 m. plur., and should be pointed נִפְּלוּ.

846. וְחֻזּוֹהָ, *and its aspect*; comp. of conj., m. n. חֻזּוֹ, No. 117, and suff. of 3 f. sing. Elsewhere, חֻזּוֹ always means *vision*: here it signifies *look, aspect*. וְהָרֵאָה דָּפְנוֹ הָוֵה, “and as for this horn, it had eyes,” &c.

847. חֲבֵרֶתָהּ, *its companions*; comp. of plur. of f. n. חֲבֵרָה, and suff. of 3 f. sing. חֲבֵרָה is derived from the verb חָבַר: see No. 90.

848.—Ver. 21. עָבְדָּהּ, *made*; f. of 1 part. Pehal of עָבַד, No. 19.

849. קָרַב, *war*; m. n. i. q. Hebr. The Hebr. verb קָרַב, *to approach*, has also the signification of *advancing* with hostile intention, like the Latin *aggredior*.

850. וַיִּכְלָהּ, *and prevailed*; comp. of conj., and f. of 1 part. Pehal of יָכַל, No. 61.

851.—Ver. 23. וְהִתְאָכַל, *and shall eat up*; comp. of conj., and 3 f. sing. fut. Pehal of אָכַל, No. 357.

852. וַתִּדְרֹשְׁנָהּ, *and shall tread it down*; comp. of conj., 3 f. sing. fut. Pehal of דָּרַשׁ, i. q. Hebr., and suff. of 3 f. sing. with inserted syllable נָ, Gr. (69).

853. וְהִתְדַּקְּנָהּ, *and shall break it in pieces*; comp. of conj., 3 f. sing. fut. Aphel of דָּקַן, No. 217, and suff. of 3 f. sing., with inserted נָ.

854.—Ver. 24. מִמְּלֶכְוֶתָהּ, *from this kingdom*. There is a pleonasm in the use of the suff. with the prep.: compare מִבְּהֵמָה יִשְׁעָתָהּ, iii. 6; מִבְּהֵמָה יִשְׁעָתָהּ, iii. 7: see Gr. (231).

865. אַחֲרֵיהֶם, *after them*; comp. of אַחֲרֵי, No. 181, and suff. of 3 m. sing.

866. יִשְׁפֹּל, *he shall cast down*; 3 m. sing. fut. Aphel of שָׁפַל, No. 584.

867.—Ver. 25. לְצַד, *against*, lit., *to the side*; comp. of prep. לְ, and m. n. צֶדֶד, No. 691.

868. יִכְלֵם, *he shall afflict*; 3 m. sing. fut. Pahal of כָּלַם, i. q. Hebr. כָּלַח, which in Pihel has the same signification, *to afflict*. It is followed by the prep. לְ.

869. וְיִסְבֵּר, *and shall think*, or *hope*; comp. of conj., and 3 m. sing. fut. Pahal of סָבַר, *to hope, confide, trust*. ὑπονοήσαι τοῦ ἀλλοιωῦσαι, Theod.

860. וְיִתְּנוּ, *and they shall be given*; comp. of conj., and 3 m. plur. fut. Ithpehal of יָתַב, No. 131.

861. וּפְלֵג, *and a half*; comp. of conj., and constr. of m. n. פֶּלֶג, derived from פָּלַג, i. q. Hebr. פָּלַג, *to divide*.

862.—Ver. 26. לְהִשְׁמָדוֹ, *to consume*; comp. of prep. לְ, and infin. Aphel of שָׁמַד, i. q. Hebr. שָׁמַד, *to consume, destroy*.

863.—Ver. 27. יִתְּנוּ, *is given*; 3 f. sing. of tense Pehil of יָתַב, No. 131.

864. שְׁלֹטָנָיו, *dominions*; emph. plur. of m. n. שָׁלוֹטָן, No. 454.

865. וְיִשְׁתַּמְעוּ, *and shall obey*; comp. of conj., and 3 m. plur. fut. Ithpahal of שָׁמַע, No. 636.

866.—Ver. 28. עַד־כֵּן, an adv. of time, *now*, i. q. Hebr. עַד־כֵּן, *hitherto*, or *thus far*.

867. רְעִיּוֹנִי, *my thoughts*; plur. of m. n. רְעִיּוֹן, No. 179, with suff. of 1 sing.

868. וְצִוְּיִי, *and my countenance*, or, *the colour of my countenance*; comp. of conj., and plur. of m. n. צִוְּיָא, No. 193, and suff. of 1 sing.

869. וְשִׁנְיָו, *is changed*; 3 m. plur. fut. Ithpahal of שָׁנָה, No. 54.

870. בְּלִבִּי, *in my heart*; comp. of prep. בְּ, m. n. לֵב, i. q. Hebr., and suff. of 1 sing.

871. נִטְּמָה, *I kept, treasured up*; 1 sing. pret. Pahal of נָטַם, i. q. Hebr. נָטַם. ἐν τῇ καρδίᾳ μου διετήρησα, Theod: comp. Luke, ii. 19, 51.

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739	ויכמקריבה	144	וימודא	770	וינמילת
148	ויכען	480	וימזון	845	וינפלו
204	ויכספא	216	וימחת	812	וינפק
395	ויכרבלתחון	527	וימטת	224	וינשא
209	ויכפרזלא	230	וימלאת	752	וינשחון
327	ויכרוזא	12	וימלת	744	ויסגר
69	ויכשדי	12	וימלין	342	ויסיפניא
614	ויכתבא	1	וימלפא	342	ויסימפוניא
601	ויכתבן	233	וימלכו	817	ויספרין
16	ולא	233	וימלכותא	393	ויסרבליוחין
74	ולאלחא	12	וימלתא	573	ויעבד
186	ולבבה	347	וימדי	305	ויעבד נגו
396	ילבשיוחין	13	וימן	825	ויעדן
702	יללב	132	וימנדע	39	ויעדנין
389	ילנברין	132	וימנדעא	241	ויעוף
16	ולה	132	וימנדי	541	ויעויתון
104	ולה	152	ומפי	110	ויעזריח
82	ולחזבדה	211	ומפחין	563	ויענין

59	ועל	179	ורעיוני	ז	
683	ועלא	179	ורעיונוחי	640	זאעין
502	ועשבא	457	ורענן	41	זבנין
682	ועשרין	627	ושכלחגי	741	זחיק
801	ועתיק	726	ושמח	606	זוחי
317	ועחוקא	426	ושער	746	זכו
861	ועלג	789	ושאר	102	זמן
558	ועפס	789	ושארא	102, 354	זמנא
672	ועפרס	598	ושבחוי	102	זמנין
663	ועפרסין	387	ושבעה	344	זמרא
7	ועשרא	50, 692	ושחירא	343	זני
7	ועשרה	454	ושלטן	796	זעירא
7	ועשרה	454	ושלמנה	741	זעה
384	ועצלם	64	ושליט		
485	ועפריא	636	ושמעת		
325	ועאמין	780	ושפין	ח	
487	ועקיש	734	ושנתה	414	חבל
829	ועקמוחי	514	ושפל	745	חבלוגי
608	ועטרי	851	ועאכל	745	חבילה
608	ועטריין	853	ועתקפה	90	חברוחי
534	ועקים	852	ועתושפה	817	חברתה
80	ועקצף	404	ועתלת	46	חד
490	ועקצצי	404	ועתלתה	191	חדא
337	ועקנא	620	ועתלתי	46	חדח
794	ועקנין	449	ועתחוחי	202	חדוחי
63	וערב	449	ועתחיא	804	חדי
814	וערבו	449	ועתחין	187	חזה
526	וערבו	346	ועתסדון	187	חזה
526	וערבוטא	282	ועתסף	388	חזה
526	וערבוטק	473	ועתקף	117	חזוי
576	וערבנוחי	453	ועתקיפא	424	חזין
576	וערבבני	235	ועתקפא	44	חזיתון
197	וערה	525	ועתקפת	239	חיא
225	וערמה	258	ועתלע	239	חיא
647	ועתמין	704	ועתלשם	239	חיה
429	ועריח	680	ועתיתין	765	חיון
396	וערמיו			239	חיות

239	חיותא	629	מִרְדִּין	856	יחשפל
3	חיי	629	מִרִיד	61	יכל
182	חייא			173	ימִיא
329	חיל			173	ימין
83	חפימי			72	יחנקה
83	חפימין	560	יכל	615	יחנני
124	חכמתא	33	ימר	507	יחלפון
501	חלקה	858	יכלא	532	ימעמון
5	חלם	519	יבחלקה	61	יפל
5	חלמא	461	יבחלקה	380	יכל
5	חלמי	411	יבחלפה	168	יכלין
5	חלמין	461	יבחלפני	293	יכלת
5	חלמון	88	יבעא	617	ילבש
366	חמא	88	יבעין	763	ימא
588	חמרא	60	יבשפא	575	ימחא
668	חפיר	215	יד	474	יממא
234	חסנא	215	ידא	799	ימלל
234	חסני	215	ידי	511	ינהעון
212	חסף	382	ידיע	103	ינהון
212	חסף	215	ידה	438	יסגדון
212	חספא	36	ידע	831	יעדח
609	חרזה	17	ידע	345	יפל
67	חרמם	36	ידעין	437	יסלחון
67	חרמפא	469	ידעת	512	יצבא
67	חרמפין	656	ידעת	500	יצמבע
376	חשחין	484	ידרון	35	יציב
571	חשיבין	131	יחב	409	יציבא
		131	יחב	353	יחדפא
		146	יחבת	815	יחובון
		131	יחבין	353	יחדפא
748	מאב	863	יחיבת	277	ימים
201	מב	115	יחובדון	70	ימירח
97	מבחיא	161	יחוד	613	ימרח
732	מורת	162	יחודע	618	ימרון
265	מינא	633	יחחוח	598	יחשלם
95	מעם	129	יחעדון	547	יחיון
685	מעמא	277	יחקים	447	ישנא

375	לשיזבנקד	165	לחלין	ל
375	לשיזבנקון	758	לחש	לא
523	לשפן	219	לחדח	לאחרון
813	לשמשינה	124	לחכמח	לאחשדרפניא
766	לשנא	124	לחכמח	לאלה
504	לשפון	42	לח	לאחזי
450, 537	לשפר	42	לח	לאחזון
442	לשהיח	42	לח	לאחזיך
54	לשתפון	570	לח	לאחזון
869	לשתפון	42	לחזון	לאדעית
54	לשתפא	43	לחזון	לאשפא
802	לחב	451	לחזון	לאחזון
360	לחזון	153	לחזון	לאחזון
360	לחזון	783	לחזון	לחזון
565	לחזון	561	לחזון	לחזון
480	לחזון	204	לחזון	לחזון
505	לחזון	204	לחזון	לחזון
194	לחזון	221	לחזון	לחזון
400	לחזון	148	לחזון	לחזון
513	לחזון	805	לחזון	לחזון
441	לחזון	209	לחזון	לחזון
622	לחזון	391	לחזון	לחזון
349	לחזון	485	לחזון	לחזון
22	לחזון	651	לחזון	לחזון
		651	לחזון	לחזון
		651	לחזון	לחזון
		11	לחזון	לחזון
58	לחזון	11	לחזון	לחזון
703	לחזון	11	לחזון	לחזון
827	לחזון	466	לחזון	לחזון
49, 444	לחזון	518	לחזון	לחזון
355	לחזון	601	לחזון	לחזון
65	לחזון	614	לחזון	לחזון
706	לחזון	531	לחזון	לחזון
866	לחזון	604	לחזון	לחזון
165	לחזון	803	לחזון	לחזון

121	להוין	52	למאמר	375	לשיזבורתא
228	להוין	591	למאני	545	לשלוותה
121	להוין	88, 112	למבעא	113	לשמיא
649	לתודה	294	למגלא	419	לתרע
62	להחוייה	671	למדי		
730	לחיכלה	386	למזא		
367	להיתיה	386	למזיה		
30, 73	לחן	315	למכנש	681	מאח
749	לחנקקה	1	למלך	591	מאני
462	לחנעלה	1	למלפא	120	מברך
443	לתצלח	613	למקרא	762	מגידחן
443	לתצלוחה	392	למרמא	671	מדי
689	לחקמותה	496	למשבק	677	מדיא
157	לחשכחת	631	למשרא	299	מדינת
705	לחשניה	323	למתא	299	מדינתא
584	לחשפלה	171	לנבוכדנצר	217	מדקה
862	לחשמדה	290	לנפכה	75	מדרהון
378	לחתביתה	476	לסוף	530	מדרון
91	לחתקמלה	34	לעבדותי	98	מח
785	לחיותא	2	לעלמין	256	מחודד
83	לחפמי	6	לעבדיה	144	מחורא
83	לחפמין	280	לעם	284	מחימן
586	לחם	522	לעריה	413	מחלה
324	לחנפת	857	לצד	413	מחלקין
229	למור	190	לצלם	99	מחוצפה
133	לירעי	190	לצלמא	129	מחעדה
147	לי	326	לקבל	127	מחשנא
118	ליליא	326	לקבל	144	מודא
763	ליפא	196	לקבלה	643	מחא
842	ליציבא	91	לקטלה	99	מחצפא
822	ליקדת	697	לקימח	216	מחת
142	לך	546	לקצת	474	ממא
330	לכון	576	לרברכנותי	474	משח
42	לכל	521	לשנאיה	753	ממו
42	לכלא	303	לשדרה	229	מטורא
391	לכפתה	375	לשיזבורתה	527	מסת
11	לכשדיא	375	לשיזבורתה	109	מישאל

304	מִישָׁן	628	מִפְּשָׁר	735	מִתַּח
406	מִכְפָּתִין	533	מִצְבָּעִין	23	מִחֲחוּחַ
433	מִלֹּאכָה	691	מִצָּד	626	מִחִירֵה
12	מִלֵּי	292	מִרָא	810	מִחַר
12	מִלֵּא	520	מִרְאֵי	157	מִחֲשֹׁכַח
12	מִלִּין	769	מִרְסוֹ	21	מִנְלִי
1	מִלֶּךְ	644	מִרִים	352	מִנֵּר
1	מִלְכָּא	258	מִרְעַע	352	מִנְרָא
233	מִלְכוֹ	145	מִשְׁבַּח	686	מִנּוֹק
233	מִלְכוּת	375	מִשְׁוִיב	8	מִחּוּא
233	מִלְכוּתָא	176	מִשְׁפָּקָה	207	מִחֲשֵׁ
233	מִלְכוּתֵי	792	מִשְׁנֵא	207	מִחֲשָׂא
233	מִלְכוּתָהּ	645	מִשְׁפֵּל	488	מִחַת
233	מִלְכוּתָא	338	מִשְׁרוֹקִיתָא	564	מִמֶּלֶת
536	מִלְכִי	622	מִשְׁתַּבְּשִׁין	869	מִמֶּרֶת
1	מִלְכֵּיא	722	מִשְׁתַּדֵּר	346	מִסְבָּד
1	מִלְכִין	610	מִשְׁתַּרִין	285	מִפֵּל
623	מִלְכָתָא	624	מִשְׁתֵּיא	845	מִפְלֵי
743	מִלֵּל	795	מִשְׁתַּפֵּל	345	מִפְּלִין
12	מִלְתָּא	621	מִתְּבַחַל	86	מִפֶּק
12	מִלְתָּה	315	מִתְּכַנְשִׁין	600	מִפְקוֹ
799	מִמְלַל	24	מִתְּנֹן	422	מִפְּקִין
799	מִפְּלֵלָא	24	מִתְּנָתָהּ	86	מִפְּקֶת
13	מִן	687	מִתְּנַצָּח	263	מִצְפָּתָא
398	מִדְּדֵי	269	מִתְּעַרַב	806	מִנָּא
661	מִמָּא	269	מִתְּעַרְבִין	612	מִקְשֹׁן
152	מִנְחָה	87	מִתְּקַטְּלִין	658	מִשְׁמָתָהּ
211	מִנְחוֹן			561	מִשָּׂר
211	מִנְחוֹן				
13	מִנֵּי				
152	מִנֵּי	33, 231	נָאמַר		
152	מִנִּיתָ	171	נְבוּכַדְנֶצַּר	339	מִסְבָּא
151, 250	מִנְחָה	602	נְבִישָׁתָא	287	סִבָּה
580	מִעְבְּדוּחֵי	711	נָבֵד	346	סִבִּין
205	מִעוּחֵי	811	נָבֵד	300	סִבִּין
720	מִעֲלֵי	305	נָבֵד	342	סִמְפָּתָא
264	מִעַרְב	833	נִדְנָח	476	סִמָּא

סלי		183	קדם	
180	סליקו	101	עלין	605 פס
180	סלקון	101	עללין	605 פסא
180	סלקת	463	עללין	341 פסגמרון
282	ספת	625	עללת	209 פרזל
684	סרכיון	2	עלם	209 פרזלא
		123	עלמא	669 פריסת
		2	עלמין	663 פריס
	ע	777	עלעין	759 פריסא
19	עבד	280	עם	540 פרק
573	עבד	76	עם	7 פשר
305	עבדנגו	140	עמה	7 פשרא
848	עבדה	136	עמיקרא	516 פשרא
374	עבדת	331	עמקא	7 פשרה
420	עבדהי	9	ענח	377 פתגם
573	עבדת	31	ענז	310 פתיה
302	עבדות	9	ענין	709 פתיהו
302	עבדתא	543	ענין	709 פתיהן
39	עד	826	ענני	
39	עדן	483	ענפוחי	
39	עדנא	477	עפיה	צ
39	עדניא	740	עציב	512 צבא
39, 506	עדנין	494	עקר	729 צבו
430	עדת	655	עדיא	841 צכית
241	עוף	502	עשפא	619 צוארה
94	עמא	688	עשית	619 צוארון
563	עיני	682	עשר	190 צלם
563	עינין	372	עתידין	190 צלמא
486	עיר	801	עתיק	485 צפרי
486	עירין			
59	על			
101	על	פ	ק	
690	עלח	422	פאקו	195 קאם
59	עלי	261	פחר	835 קאמא
421	עליא	394	פמישיחון	43 קבל
515	עליה	364	פלח	678 קפל
839	עלוינין	364	פלחין	467 קדישין
59	עליהן	262	פליבז	29 קדם

29	קדמי	175	ראשה	704	רשמה
29	קדמי	175	ראשון		
767	קדמיא	175	ראשון		
793	קדמיה	63	רב	ש	
464	קדמיהון	764	רבא	27	שגיא
767	קדמיתא	472	רבח	297	שגיאון
767	קדמיתא	814	רבון	359	שגם
715	קדמת	526	רבנא	439	שים
781	קומי	253, 415	רביעא	359	שמו
674	קטיל	843	רביעיתא	359	שמת
819	קטילת	524	רביח	426	שערה
402	קטל	295	רפי		
642	קטל	452	רבבין	ש	
608	קטרינ	296	רבבון		
223	קוט	576	רבבנח	66	שאל
698	קום	818	רבבנא	510	שאלהא
534	קומא	524	רבח	116	שאר
339	קוחרס	551	רבחא	568	שבחת
336	קל	210	רגלוחי	145	שבחת
266	קצח	210	רגליא	403	שביבא
328	קרא	210	רגלון	807	שביבין
849	קרב	225	רוח	387	שבבא
356, 418	קרב	225	רוחא	496	שבבא
356	קרבו	225	רוחי	594	שגלחה
834	קרבח	307	רוחא	303	שדרח
337	קרן	114	רו	654	שוי
337	קרנא	114	רוא	375	שוזב
794	קרניא	114	רויא	456	שלח
358	קרצוחי	114	רוין	440	שלח
358	קרציוחון	646	רם	440	שלו
291	קשוא	800	רמיו	314	שלח
47	קשט	408	רמנא	454	שלט
		867	רעיוני	252	שלטא
		179	רעיוניח	322	שלטני
		791	רקסח	454	שלטון
175	ראש	660	רשים	454	שלמנה
245	ראשה	660	רשם	454	שלמנחון

שלט	185	תתר
864 שְׁלֹטְנִיָּא	495 שְׁרֵשׁוּחִי	404 תְּלַחַח
659 שְׁלִיחַ	309 שֶׁת	404 תְּלַחְחוּן
61 שְׁלִיטָא	589 שְׁתַּח	717 תְּלַחִין
535 שְׁלִיטִין	309 שְׁתִּין	493 תְּבַד
446 שְׁלֵמְכוֹן	589 שְׁתִּין	511 תְּבַדַּע
122 שֶׁם		772 תְּבִינָה
122 שְׁמַה		32 תְּבִינֹת
113 שְׁמִיא	ת	346 תְּסַגְדוֹן
335 שְׁמַע		707 תְּעַדַּח
335 שְׁמַעִין	267 תְּבִירָה	345 תְּפִלוֹן
636 שְׁמַעֲתָ	523 תְּדוּר	321 תְּפִתִּיא
721 שְׁמַשׂ	256 תְּדִיק	28 תְּקַבְּלוֹן
428 שְׁכוֹ	154 תְּחִלָּבַד	130, 247 תְּקוּם
607 שְׁנוּחִי	17 תְּחִדְעַנְי	665 תְּקִלְתָּא
780 שְׁפִיָּה	17 תְּחִדְעַנְי	277 תְּקִים
766 שְׁכִיָּה	254 תְּחִוָּא	453 תְּקִיפָא
435 שְׁפִי	23 תְּחִחְוִין	255 תְּקִיפַח
766 שְׁנִין	56 תְּחִחְוַנְי	453 תְּקִיפִין
607 שְׁנִין	406 תְּוָה	648 תְּקַפַּת
679 שְׁנִין	637 תְּרַבֵּל	662 תְּקֵל
348 שְׁעָתָא	481 תְּחִוָּת	548 תְּרִיַּעְשֹׁר
348 שְׁעָרָא	481 תְּחִוָּתוּחִי	335 תְּשַׁמְעִין
478 שְׁפִיר	482 תְּמַלֵּל	766 תְּשַׁנָּא
450 שְׁפִר	617 תְּלַבֵּשׁ	281 תְּשַׁתְּבֵּק
208 שְׁקוּחִי	251 תְּלִיתָאח	278 תְּתַחְבֵּל
141 שְׁרָא	404 תְּלַת	19 תְּתַעְבְּדוֹן
412 שְׁרִין	620 תְּלָתָא	349 תְּתַרְמוֹן

THE END.

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